Die Mercurii 22 Octob. 1644.

IT is this day Ordered by the Commons assembled in Parliament: That M. *Ashurst* and M. *Gowrdon* do from this House give thanks to M. *Calamy*, for the great pains he took in the Sermon he preached this day at the entreaty of the Commons at S. *Margarets Westminster*: It being a day especially set apart for a Publike Humiliation, and to desire him to print his Sermon. And it is Ordered that none shall presume to Print his Sermon without being authorised under the Hand-writing of the said M. *Calamy*.

H. Elsyng Cler. Parl. D. Com.

I Authorize Christopher Meredith, or his Assigns to print my Sermon above-named, and no man else.

Edmund Calamy.

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Edmund Calamy.

Englands Antidote,

AGAINST

The Plague of Civill Warre.

Presented in

A SERMON

BEFORE THE HONOURable Houſe of COMMONS, on their late extraordinary Solemn Faſt, *October* 22. 1644.

By EDMUND CALAMY, B. D. and Preacher at *Aldermanbury*, LONDON.

LUKE 13. 4, 5.

—*Or thoſe eighteen upon whom the Tower of Siloe fell, and ſlew them, think ye that they were ſinners above all men that dwelt in Jeruſalem?*

I tell you Nay: but except ye Repent, ye ſhall all likewiſe periſh.

LONDON,

Printed by *A. Miller* for *Chriſtopher Meredith*, at the Sign of the Crane in *Pauls* Church-yard, MDCLII.

TO
THE HONOURABLE the Houſe of *COMMONS*, now aſſembled in PARLIAMENT.

THe ſubject matter preſented unto you in this Sermon, is Repentance: A Theam that concerns you not only as you are Parliament men, betruſted by the people with the happineſſe of the Kingdom, but as you are Gentlemen betruſted by God with immortall ſouls. It is a queſtion with ſome (though with me it is no queſtion) Whether a wicked man can be a good Parliament man? But I ſuppoſe it is a queſtion with none, That if the man go to hell for want of repentance, what ſhall then become of the Parliament man? For this grace is abſolutely neceſſary for your own ſalvations; ſo neceſſary as that there is not the leaſt creviſe

for an impenitent ſinner to get into heaven at. And it is neceſſary alſo for the preſervation of the Kingdom. For it is The only way, and an infallible way to deliver us from this man-devouring, and land-devouring Iudgement that is now upon us, *as is proved at large in the enſuing Diſcourſe. And therefore I could heartily wiſh that one of the Sermons preached before you every Faſting day, might be a* Sermon of Repentance, *And that all our Pulpits might ſound forth nothing but the the* Doctrine of Repentance; *and that this might be the Language of every godly Miniſter,* Repent O England, Repent, Repent. *It was once ſaid, and that very truly,* Inter altercandum veritas amittitur. *I am ſure it may be more truly ſaid of our times,* Inter diſputandum pœnitentia amittitur, *The people of the City of* London *have almoſt* diſputed away their Repentance. *I have read of one that by long ſtudying of School-Divinity was ſo beſotted that he quite forgot the* Lords Prayer. *And I fear that in our dayes through the* heat of diſputation *about matters of* Diſcipline, Faith, and Repentance *is much forgotten both by Miniſter and People. And therefore as it was the* excellency of our firſt Reformers (*for which they are eternally to be praiſed*) *to bring the* Divinitie *of former times* (*which was much perplexed, and almoſt loſt amongſt the multitude of unneceſſary* School-utrum's) *unto a* plain poſitive Scripture-Divinitie: *So it will be the* excellency of all the godly Miniſters in *England* (*for which Poſterity will bleſſe them*) *to bring all the multitude of the unneceſſary Queſtions that are amongſt us, to this* Unum neceſſarium *of* Repentance.

But

But then our care must be, that this Repentance be a right Repentance. *For most people* deceive themselves into hell *by a* false Repentance. *The nature of man is wonderfull prone,* First, To think it an easie thing to Repent. Secondly, To think that Repentance is an ordinary common Theam, and that it is an easie matter to make a Sermon of Repentance. Thirdly, To think that it is in his power to Repent when he will. Fourthly, To think that God will be contented with any slight Repentance. Fifthly, To think that little sinnes need no great Repentance. Sixthly, To think that he repenteth when he doth not. Seventhly, To deferre his Repentance till he come to be old or sick, Eighthly, To trust to his Repentance, and to think to make God amends by his repentance.

All these are common and dangerous errours. The Lord deliver you from them. Remedies against most of them are discovered in the following Sermon, which though I suppose your multitude of businesses will not suffer you to reade over; yet your multitude of businesses must not hinder you from the present practice of it. For he that excuseth himself from present Repentance *by the multitude of his imployments, what doth he else,* but excuse himself out of heaven, *as they did,* Luke 14. 18, 19. *that brought Apostles why they could not goe to heaven?*

Your affairs are many and weighty, yet I beseech you alwaies remember Christs speech, Luke 10. 41, 42. Martha, Martha, thou art carefull about many things, but one thing is needfull. *The Lord make you Students of such things, which, when well studied,* will study you into Christ and into Heaven. *Most men study things*

things that study them into envy, and into contentions, and into things to be repented of. The Lord make you to study that Repentance which is a repentance never to be repented of.

So prayeth,

Your much obliged

Spirituall servant,

EDMUND CALAMY.

A Sermon preached before the Honourable House of Commons, at their extraordinary Day of Humiliation, *October* 22. 1644.

Acts 17. verſ 30. latter part.

——— *But now commandeth all men every where to repent.*

The former part runs thus.

And the times of this ignorance God winked at, but, &c.

Among all the Texts that are in the Bible, there is no one Text more ſuteable to theſe times, then this that I have read unto you; *But now God commands all men every where to repent:* God hath been preaching repentance to *England* by the Miniſtry of his word almoſt theſe hundred years; but *England* hath turned a deaf ear to Gods preaching, and God is now preaching repentance, not only by his Word, but by the ſword; (for the ſword hath a voice as well as the word, *Mic.6.9.* And the ſword ſpeaks louder then the Word) God is riding throughout all *England*, upon his *red and bloudy horſe*, thundring out repentance to every City, Countrey, Town and Family; and that which was the laſt ſpeech of Maſter *Bradford*, when he was burning at the ſtake, is now become the voice not only of the Word of God, but of the Sword of God, *Repent Oh England, repent, repent*; The Text is very *ſutable*, the Lord make it as *profitable* as it is *ſutable*.

If any ſhall object and ſay; That the doctrine of repentance

is a doctrine that we all know already. I answer, if you know this doctrine so well, the more shame you practise it so little. You know the Story of *Chrysostom*, that preached many Sermons to the people of *Antioch* against Swearing, and the people began to be weary of that subject; and asked him, when he would leave preaching against swearing: He answered, when you leave swearing, I'le leave preaching against swearing. Would you have the plaister taken away before the wound be cured? I could heartily wish, that all the godly Ministers of *England* would combine together, never to leave preaching the sword-removing, and land-preserving doctrine of *repentance*, till they had perswaded all the people of *England* to repent, and till God should be pleased upon our repentance, for Christs sake, to turn away the judgements that are now upon us. The words themselves are part of that famous Sermon that Saint *Paul* did preach to the *Athenians*, to drive them from their old Idolatries and Superstitions, to which they and their forefathers had been so much addicted. In the whole verse we have three parts: First,

1. A description of the times in which their forefathers lived, they were times of ignorance; *But the times of this ignorance:* No wonder they were Idolaters, for they were ignorant: They sate in darkness and saw no light, and no wonder for a man in the dark to erre and go astray.

2. A description of Gods carriage and behaviour towards those times; *And the times of this ignorance God winked at.* By which words you must not understand, as if God did allow of their Idolatries, but there is a twofold meaning of those words.

1. 1 God winked, that is, God did not so severely punish your forefathers that lived in time of ignorance for their Idolatries, as he will do you that live in time of knowledge if you continue in these courses. For ignorance doth *excusare à tanto*, though not *à toto*; your forefathers knew no better, and therefore were no better. But now God will wink no longer. For we live in times of knowledge. And he that knoweth his masters will and doth it not, shall be beaten with many stripes.

2. 2. God winked at your fore-fathers, that is, God did not care so much for them, as he doth for you, God despised them; The word in the Greek is ὑπεριδὼν the same word that

that is used *Act.* 6.1. and it signifies to neglect and despise. God did neglect your forefathers and suffered them to go to hell in their Idolatries, but now God takes more care of you, for God hath sent me to preach Jesus Christ for your salvation; And therefore it is no excuse for you to pleade the example of your forefathers, for the times of ignorance God winked at, but now God commands you to repent of the sins your forefathers lived in.

Here we have a description of the Duty that God required of them, and that God requires of us, and that God requires of all men every where. *But now God commands all men every where to repent:* But *now*, not now *exclusively*, but now *eminently*, now rather then at another time, now more then at another time; *But now.* God doth not only *entreat*, but he doth *command*; and he doth not only command *some men*, but he commands *all men*; and not only in some places, but *every where: But now God commands all men every where to repent.* In the words thus explained, there are five Observations; I shall wave the first four, and pitch only upon the last; the first is, 3.

That to live impenitently in times of knowledge, is a sin that God will not wink at; To be a drunkard, or an adulterer, or an idolater, *&c.* under the times of the Gospel, is a sinne that God will never bear; *And the times of ignorance God winked at, but now, &c.* *Doct.* 1.

That it is a great blessing to a nation, for God to send the Gospel to a nation. And the times of ignorance God neglected and despised, but now God hath sent the Gospel to you, God takes more care of your salvation. *Doct.* 2.

That long prescription of time for Idolatry and superstition, is no good argument to maintain Idolatry and superstition. This was the argument that the Athenians brought against *Pauls* doctrine, *ver.* 18. *This man seemeth to be a setter forth of strange gods*, He preacheth new doctrine that our forefathers never heard of, and therefore we will not hearken to his doctrine. This was the argument the Jews brought against *Steven* and his doctrine, *Acts* 6.14. *We have heard him say, that this Jesus shall alter the customs which* Moses *delivered us.* This is the great argument the Papists use to maintain their Masse-book, their adoration of images, and the rest of their superstitions. In King *Edward* the sixths dayes, when that great rebellion was in the West, the only argument *Doct.* 3.

that was brought by the Rebels to uphold their rebellion was, becauſe that King *Edward* did endeavour to bring in a new way of worſhipping of God, which they and their Forefathers did not know. And this is the great and only reaſon, that makes many poor and ignorant people to cry down the Parliament; and for this cauſe many thouſands have taken up Arms to fight themſelves into Popery and ſlavery: And all becauſe they fear the Parliament will take away their old Epiſcopal government, their old Cathedrall ſervice, their organs, altars, croſſings of their children in Baptiſm, and other ſuch like cuſtomes. For my part, I am not ignorant of what dangerous conſequence it is, to alter and change the cuſtoms of a kingdom, and I know the Parliament is ſo wiſe, as that they will not alter, and the Aſſembly of Miniſters ſo judicious, as that they will not adviſe them to alter any cuſtome in the worſhip of God, but upon very grave and weighty conſiderations. But howſoever, this is no good argument: Becauſe I have been accuſtomed to come to Weſtminſter to hear the Organs play, and to hear Cathedrall ſervice; And becauſe I my ſelf was ſigned with the ſign of the croſſe when I was baptized; And becaule I have lived all this while under Epiſcopall government, therefore I will take up Arms rather then the Parliament ſhall make me to worſhip God in any other way then I have been accuſtomed. The Text confutes this Argument, *And the times of this ignorance God winked at, but now commands all men every where to repent.* Former times were times of ignorance, and times wherein mens conſciences were oppreſſed, and mouths ſtopped from ſpeaking. But now *the times are times of Reformation*; now God hath given greater liberty, and hath ſent a greater light into the kingdom. And now God commands all men every where to repent.

Doct. 4. *That the Commandements of Gods Miniſters, they are Gods Commandements*; God commands all men, ſaith the Text; that is, God *by me* commands; my Commandement is Gods Commandement. Theſe four Doctrines I ſhall not any further meddle withall, but the Doctrine that through the help of Almighty God I ſhall deſire to inſiſt upon, is this:

Doct. 5. *That Repentance is the great Commandement of God for theſe times:* Or thus; That Repentance is the duty of theſe daies; Repentance

Repentance is the *unum neceſſarium* for *England*: Repentance is the *primum & maximum mandatum* for *England*: *But now God commands all men every where to repent.* And there are two Reaſons, why that God commands *England* to repent *now*, rather then ever before.

The firſt Reaſon is common to *England* with the *Athenians*. 1.

The ſecond reaſon is proper to *England*: The firſt reaſon is *Pauls* reaſon: The ſecond reaſon is *Englands* reaſon. 2.

The firſt head of Reaſons.

The firſt reaſon why *England* ſhould *now* repent, and why this duty is *now* ſo neceſſary, is becauſe that *now* are the *times of the Goſpel*; and not only ſo, but times wherein the Goſpel is preached with more purity and power then ever; and therefore God commands us all to repent now more then ever. And there are divers reaſons why that they that live under the *Goſpel* ſhould *repent* more then other people, and rather then other people:

1. Becauſe Repentance is one of the firſt leſſons that the Goſpel teacheth, And therefore *John Baptiſt* that was a harbinger to the Goſpel, came preaching the doctrine of Repentance, and ſaying, *Repent, for the kingdom of God is at hand*, Mat. 3. 2. And the firſt *Sermon* that Chriſt preached was a Sermon of Repentance, *Mat.* 4. 17. *From that time Jeſus began to preach, and to ſay, Repent, for the kingdom of heaven is at hand.* And the firſt leſſon that *Peter* taught the *Jews*, *Act.* 2. 28. was to *repent*, And therefore it is called, *Heb.* 6. 1. one of the *principles of the doctrine of Chriſt*: And he muſt needs be an arrant dunce in the School of the Goſpel, that hath been twenty, thirty, or fourty years in the School of the Goſpel, and hath not yet learned the firſt leſſon of the Goſpel.

2. Becauſe Repentance is not only one of the firſt, but one of the *chiefeſt leſſons of the Goſpel*. For, for this very end and purpoſe Chriſt came down from heaven, and was made man, that he might preach repentance, as you may reade, *Luk.* 5. 31. *I came not to call the righteous, but ſinners to repentance.*

3. Becauſe Repentance, as it is one of the firſt and chiefeſt leſſons of the Goſpel, ſo it is *one of the chiefeſt purchaſes and priviledges of the Goſpel*. As Chriſt came from heaven to preach repentance, ſo he ſhed his bloud to purchaſe repentance. And therefore he bids his Diſciples to go and preach repentance *in his*

Name, that is, as his purchase, *Luk.* 24.47. *Repentance is a back-door to escape Gods wrath by, made up of Christs bloud.* A door that the Angels had not, nor *Adam*, till Christ had purchased it for him. The Covenant of Works admits not of it, Repentance is the proper priviledge of the Covenant of Grace.

4. Because Repentance is one of the chiefest gifts of the Gospel. For as Christ became man to preach Repentance, and shed his bloud to purchase repentance; so he is also risen from the dead, *and exalted at Gods right hand, to be a Prince and Saviour to give repentance to Israel, and forgivenesse of sins*, Act. 5.31. Hence I gather, That to be under the Gospel, and to live impenitently, is to sinne against the incarnation of Christ, it is to sin against the bloud-shed of Christ, it is to sin against the resurrection and exaltation of Christ, it is to sin against the purchase and donation of Christ, and against the chief priviledges of a Christian.

Reason 5. But then again, God requires that you that live under the Gospel, that you especially should repent, more then other nations; because the Gospel doth hold forth two powerfull Arguments and Motives to perswade you to repent; such as no other Religion can hold forth: The first Motive is,

Motive 1. The consideration of Gods infinite love to mankinde, in sending Jesus Christ to die a cursed death, to save all that beleeve and repent from hell and damnation: This is in a kinde an omnipotent Argument to perswade a sinner to repentance: *Was Jesus Christ crucified for me, and shall I crucifie him by my bloudy oaths and blasphemies?* &c. *Was the Lord Jesus Christ broken for me, and shall not my heart be broken for my sins against him?* this is *instar mille argumentorum*. There is a story, that when *Cæsar* was killed in the Senate by *Brutus* and *Cassius*, *Anthony* the Senator took his bloudy Robe, and carried it to the Market-stead, and shewed it to the people; *Behold* (saith he) *the bloudy Robe of your quondam Emperour*: And thereby he did provoke them to the revenge of his death. And certainly the contemplation of the bloud-shed of Jesus Christ, is an unanswerable argument, to constrain us to repent of our sins against Christ: He that would repent aright of sinne, let him go to Mount *Calvary*, and there he shall learn two lessons, that no other Religion can teach him; First:

Mount

Mount Calvary will teach him, that God is so displeased with sin, that nothing but the death of a God could satisfie the wrath of God for sin. 1.

Mount Calvary will teach him that all that Christ did there suffer must be suffered by him to all eternity, if he doth not repent. 2.
This is an omnipotent argument, if God makes it effectual.

But besides this motive, the Gospel holds forth as in a clear glasse a second motive; which is,

The consideration of the eternall Judgement, This is an Argument that *Paul* brings in the verse after my Text, *But now God commands all men to repent, because he hath appointed a day, wherein he will judge the world in righteousnesse, by that man whom he hath ordained*, &c. There will come a terrible day of judgement: and in that day, if there be any one sin unrepented of, the devils shall assoon be saved as you, This is a mighty Argument to perswade you to repentance; The least sinne will damn you in that day without repentance; the greatest sin cannot hurt you in that day if you repent. *Motive* 2.

But besides these Motives, the Gospel doth also afford two great Helps to work repentance, which no other Religion can afford: and therefore we that live under the Gospel, we must repent rather then other: The Gospel affords the *help of Knowledge*, and the *help of Grace*: First, *Reason* 2.

1. The Gospel affords the *help of Knowledge*; for God hath promised that in the times of the Gospel *all men shall know him from the least to the greatest*; we that live under the Gospel know that Drunkennesse, and Adultery, and Swearing, *are the works of hell, and will bring to hell*; we know this, and therefore though God winked at the times of ignorance, God will not wink at us if we be guilty of these sins; We that live under the Gospel, know that the worship of God, the more spirituall it is, the more beautifull it is in the eyes of God who is a Spirit: And that the outward pomp of Gods service is an attire more fit for the Whore of *Babylon* then for the modest Spouse of Christ? And that Musick in Gods service, though it may please the ears of men, yet it is unpleasing in the ears of God: And that the best Musick that will please God, is the sighs and groans of a bleeding heart for sinne. This we all know: and therefore God will not wink The first help.

at

at our *Superstition*: *The times of ignorance God winked at, but now under the Gospel he cals you all to repent*: For we know that *Repentance is as necessary as heaven*: And that it is one of the first principles of the Doctrines of Christ, *Heb.6.1,2.* And that it is one of the vitall parts of a Christian, without which a Christian is but a carkasse of a Christian: As the soul is necessary to the life of the body, so repentance is necessary to the life of a Christian; it is as the very soul of a Christian; a Christian is no true Christian without it, We know this: And therefore God will not wink at an impenitent sinner in these daies: We know that there are but two waies to heaven; either by *Innocency*, or by *Penitency*; And he that will look to go to heaven by innocency, must finde a ladder by himself to climbe to heaven by: There is no way to heaven since the fall of *Adam* but by repentance: And therefore *Tertullian* saith, he was *nulli rei natus nisi panitentiæ*, born for nothing else but to repent: This we all know; and therefore not to repent now, is a sinne that God will never suffer. Besides this,

The second help.

2. We have the help of *Gods Spirit*, for the Ministery of the Gospel, is the Ministery of the Spirit; and God hath promised to pour out his Spirit upon all flesh in the times of the Gospel: And therefore God looks we should be more spirituall in his worship then the *Jews* were: And not to repent under the Gospel; is not only to sinne against the *Minister*, but it is to sinne against the *Spirit of God*. Now the summe of all the first Argument is this: That he that lives under the Gospel, and lives impenitently, sins against the *Birth*, *Death*, *Resurrection*, and *Exaltation* of *Jesus Christ*: sins against the *greatest arguments*, that God can use, to perswade him to repent; sins against the *greatest helps* that God can afford him to repent; He is a sinner left without all excuse, He is a *Monster* in *Christianity*; And the hottest place in hell is too cold for him, All this is *Pauls reason*, and it is common to us with the *Athenians*.

The second head of Reasons.

But now give me leave to set before you *Englands reason*, why God would have us now especially to repent; A reason proper to *England*, in regard of the sad condition that *England* is now in. And the reason is this: Because these are times of *warre and bloudshed*, *this is the day of Jacobs trouble*: And therefore God doth

doth especially call for repentance in these daies: This appears, *Joel* 2. 12. *Therefore also now* (saith the Lord) *turn unto me*, speaking of times of famine, (as some think) or times of war, (as others think) therefore *now* turn unto me with all your hearts, with fasting, weeping, and with mourning.

Four Reasons why we should repent in these times of warre and bloudshed, more then at other times.

And there are four Reasons that *England* doth present before you, why that these miserable times should perswade you to repentance, more then ever before: The first is,

Reason 1.

Because God doth now use such an Argument to perswade us to Repentance, the like to which he never yet did use, since *England* was *England*: Gods Argument is this; *Repent, O ye Lords and Commons, or else I'le give you over to Beggery: Repent, or else I will give you over to Popery; I'le give you over to slavery; Repent, or else I'le plunder your houses; I'le give up your wives and daughters to be defloured*; Repent, or else I'le burn your Cities; Repent, or else I'le remove the Gospel from you. And not to repent when God uses such Arguments, is a sin that God will hardly pardon; as you shall reade in the 22. of *Isaiah*, 12,13,14. In that day the Lord called for weeping and mourning, (speaking of a time of warre) and baldnesse, and sackcloth, *&c.* But behold, joy and slaying of Oxen, *&c. and it was revealed in mine ears*, &c. Surely this iniquity shall not be purged from you, till ye die; that is, it shall hardly ever be pardoned. And then secondly,

Reason 2.

Because God hath now taken away all those *Hinderances and Impediments* that did heretofore lie in your way to hinder you from repentance; and therefore now God especially cals you to repentance. There are five Obstructions that hinder many from repentance; *The hope of long life*; *Inconsideration*; *the Patience and long suffering of God*; *the abundance of flattering Preachers*; *and the abundance of wealth, prosperity, jollity and feasting*, &c. Now God hath taken away all these Impediments.

Five Impediments which did formerly hinder many from repentance which are now removed.

The first Impediment is *the hope of Long life*. This is a mighty Giant to hinder most people from speedy repentance; every man thinks he may live one day longer, and therefore every man deferres his repentance one day longer. But now God hath removed this stumbling-block. There is no man can hope for long life now. These are killing dayes. These are dying dayes. *These are*

dayes wherein every man ſhould carry his life in his hand, and the *grace of repentance in his heart*: It is a ſign of an Atheiſt not to repent now.

2. A ſecond Impediment is *Inconſideration*. And therefore it is ſaid expreſly, *Jer.* 8.6. *I hearkened and heard, but they ſpake not aright: no man repented him of his wickedneſſe, ſaying, What have I done?* For did a ſinner ſeriouſly conſider the unexpreſſible woe and miſery he brings upon himſelf by not repenting; what a ſad condition it is to be eternal fuel to everlaſting fire, and to be deprived of the beatificall viſion. Did he further conſider the goodneſſe and kindeneſſe of God towards him every day, notwithſtanding his daily provocations, and what an unkindeneſſe it is to ſin againſt ſuch a God. Did he conſider the affronts and indignities that are offered to God by ſinners. And alſo the ineffable love of Jeſus Chriſt towards him, in dying a curſed death to free him from hell and damnation. And did he ſeriouſly and conſcientiouſly dwell upon theſe thoughts, this would (through Gods aſſiſtance) quickly winde up his ſoul to a right Repentance. But theſe truths lye like a *ſealed Letter*, like a *Treaſure lockt up*, like *fire under the embers*; without any uſe or benefit for want of *Conſideration*. And therefore *David* ſaith, *Pſa.*119. *So I conſidered my waies, and turned my feet unto thy teſtimonies*. And *Peter*, when he *remembred Chriſts ſpeech*, and had weighed it, as the word ſignifieth, *he went out and wept bitterly*, Mark 11.72. But our God hath taken away this impediment in a great meaſure. Now people have time and leaſure to ſearch and try their waies. And this is the proper buſineſſe of ſuch times, *Eccleſ.*7.14. *In the day of adverſity conſider*: When the Prodigall Childe was in great diſtreſſe, then he *came to himſelf* and repented, *Luk.* 15.17. And *Solomon* prayeth, That if the people of *Iſrael* in their captivity ſhould *bethink themſelves and repent*, &c. 1 *King.* 8.47. Theſe are times wherein God doth in an eſpeciall manner call upon us to conſider ſeriouſly of the anger of God againſt *England*, and what thoſe ſinnes are which have provoked him to anger, and to repent of thoſe ſinnes. And we have time and leaſure thus to doe.

3. The third Impediment, is the *Patience and long-ſufferance of God*. As the Sunne hardens the Clay, ſo doth the goodneſſe of God

God harden a wicked man in his sins, *Eccl.* 8.11. but now God hath taken away this impediment. For now the patience of God is at an end. Now the heavy wrath of God lies upon *England*: *Now the Axe is laid at the very root of the tree*; God hath been holding up his Axe many years against *England*; but now God is hewing down the Tree of *England* at the very roots: It is high time now we should begin to repent.

A fourth Impediment is the *abundance of flattering Preachers*, (to which you have been accustomed I fear in this place too much heretofore) that have preached *Peace, Peace, and have strengthned the hands of wicked men in their sinne, by promising them life*, Ezek.13.12. But now (by the help of you Right Honourable; for which we blesse God) God hath (in a great part) removed all these flattering Teachers: And now the doctrine of Repentance is preached with power, and in the demonstration of Gods Spirit: And therefore now especially God cals you to repent. 4.

A fifth Impediment is *the abundance of Wealth, ease, joviality, and prosperity*. These are mighty *Goliahs* to hinder men from repentance. Prosperity is apt to make a man secure, proud, forgetfull of God, impatient of reproof, *Jer.*22.21. *I spake unto thee in thy prosperity, but thou saidst, I will not hear*, &c. *When Jesurun waxed fat, he kicked*, &c. *Deut.*32.13. The Oxen that go in the fattest pasture soonest come to the slaughter-house. But now God hath taken away your prosperity, your wealth, and your joviality. These are times of affliction; these are fit times for humiliation, and repentance, and weeping, and mourning: And therefore now you have no excuse, if you do not repent. 5.

The third Reason why *England* should repent now, more then at other times, is: Because that repentance is the *only way* to remove the man-devouring and Land-devouring judgement that is now upon us: I say, it is the Only way, for so saith Christ *Luk.*13.5. *Except ye repent, ye shall all perish*. And so saith Christ also, *Revel.* 2.5 16, 21, 22. So also saith *Moses*, Lev.26.14,17. Deut.28.15,25. Which Texts have a morall equity, and doe set out the unchangeable will of God to the end of the world. So also saith *David*, Psal.7.12. England's third Reason, why she should repent now more then at other times.

Doth not, God many times remove the judgement of the *Object.*

Sword, or of the Plague, *&c.* from a Nation when that Nation doth not repent? Hath not God many times removed the Plague from the City of *London*, when *London* hath not repented of her iniquities?

To this Objection I anſwer three waies.

Anſw. 1. Firſt, It is one thing for God to remove his *Anger* from a Nation, another thing for God to remove his *judgements* from a Nation. God never removes his anger till a nation repenteth; but God doth ſometimes remove a judgement, when the ſins that cauſed it are not removed. But when God doth ſo, *This very removing his judgements is a great judgement.* For as it is a great puniſhment for God not to puniſh a ſinner in this life, but to reſerve him for hell; as you may reade, *Hoſ.*4.14. So it is alſo *a great puniſhment for God ſometimes to remove a puniſhment:* as is plain, Iſa.1.5. *Why ſhould ye be ſtricken any more? ye will revolt more and more*, &c. That is, Why ſhould I be ſo mercifull unto you, as to puniſh you? As it is a great mercy for God to puniſh a ſinner in this life, according to that ſaying, *Miſericordiæ eſt aliquando ſubtrahere miſericordiam*; So it is a great affliction for God to take away the Sword, Famine, or the plague, and reſerve men for hell and damnation. As God ſometimes gives mercies in anger; (as he did Quails to the *Iſraelites*) *Nam multa concedit Deus iratus, quæ negat placatus:* So he ſometimes takes away judgements in anger.

Anſw. 2. Secondly, I anſwer, That God may upon the prayers of his people, and upon the outward humiliation of the wicked, remove a judgement: but then this is but a *temporary removall.* It is rather a *proroguing* then a removing of the *judgement.* For if the ſins that brought the judgement be not truly repented on, ruine and deſtruction will come at laſt. *Ahab* was at laſt deſtroyed, and ſo were the *Sodomites*; and ſo was the old world, though *reprieved* for a while. *For except ye repent, ye ſhall all likewiſe periſh*, ſaith Chriſt: They ſhall periſh ſooner or later. And ſo the *Jews* did fourty years after, to whom Chriſt then ſpake, *A ſinner of a hundred years old, ſhall be accurſed*, Iſa.65 20. And ſo alſo *Eccl.*8.12,23. *Iſa.*3.11.

Anſw. 3. Thirdly, I anſwer, When a judgement is removed, and the ſins that procured it not removed, it is rather *changed* then *removed.*

moved. If God love thee, he will change it into another corporall affliction. But if he intends to destroy thee, he will take it off thy body, and inflict it upon thy soul. He will give thee up to hardnesse of heart, as he did *Pharaoh.* He will take the plague off thy body, and suffer the plague of sinne to encrease in thy soul: which is not to cure, but to change the judgement for thy everlasting ruine. This God doth as a just Judge, But that which this third Reason holds forth is this, *That there is no way to obtain a totall and blessed removall of this Land-devouring judgement but by repentance.*

The fourth Reason why *England* should repent now more then at another time, and rather then at another time, is, *Reason* 4.

Fourthly, Because *Repentance is a most certain and an infallible way to remove the great plague of Civill War that is now upon the Kingdom.* Mistake me not, I do not say, God will remove the bloudy Sword *for our Repentance,* But this I say, God will not remove it *without Repentance:* and upon our repentance he will remove it. Though Repentance be not *causa propter quod,* yet it is *causa sine qua non.* It is not the cause *for* which, but the cause *without* which God will not do it. And not only so, but repentance is also *causa removens prohibens,* Repentance removes those sins that do hinder a Nation from deliverance; and in this sense is a cause of our deliverance. Repentance is the *qualification* of that Nation which God intends to preserve. Englands fourth Reason why she should repent now, more then at another time.

Will you secure us, that God will heal the Nation if it repents? *Object.*

If the Repentance of *England* be *nationall* and *sincere,* there is no doubt of it. For we have three Texts that speak thus much in plain terms, *Jer.* 18,7,8. 2 *Chron* 7.14. *Lev.* 26. 40,41,42. *&c.* These Texts are the *Charter of heaven,* to prove that Repentance, if it be *sincere* and *nationall,* is an infallible way to save a Nation from ruine. *Answ.*

What answer you to that Text, 2 *King.* 23.26. where it is said, *That notwithstanding the Reformation in* Josiah's *dayes, the Lord turned not from the fiercenesse of his great wrath, &c. because of all the provocations that Manasseh had provoked him withall,* *Object.*

I briefly answer three things.

First, That the *repentance* that was in *Josiah's* time, was the *Repentance* of *Josiah* and some few other, but it was not *nationall.* *Answ.* 1.

And therefore you may obſerve, that it is punctually ſaid, almoſt in every verſe of the 2 *Kin.* 23. That *Joſiah* put down the *Idolatrous* Prieſts, and *Joſiah* defiled *Tophet*, and *read the law*, &c. There is no mention made of the voluntary concurrence of his Princes and people, as is expreſly mentioned in the Reformation of *Hezekiah*, 2 Chron. 30.14,15,16,23,27. &c. 2 *Chron.* 31.1. And it is worth the noting, that whereas *Joſiah* began to reign when he was eight years old, 2 *Chron.* 34.1. it is ſaid, *that in the eight year of his reign, he began to ſeek after the God of* David *his father*, 2 *Chron.* 34.3. But yet it was four years after, before he began to ſet upon the work of Reformation, 2 *Chron.* 34.3. and it was ten years after, before the book of the law was found, as appears, 2 *Chron.* 34.8. which was a ſign that in his firſt eighteen years there was but little reformation, and therefore no doubt he met with great oppoſition from his people, which is an argument that the repentance was not *nationall*.

Anſw. 2. Secondly, But ſuppoſe it was nationall, yet it is certain it was not ſincere, as appears plainly, *Jer.* 3. 10. (for *Jeremy* prophecied in *Ioſiah's* daies) and alſo 2 *Chron.* 34.32. where it is ſaid; That *Ioſias* cauſed the people to ſtand to the Covenant they had made, which implyeth a kinde of forcing them to it.

Anſw. 3. But Thirdly, I anſwer; That this Repentance of what nature ſoever it was, it did turn away the judgements of God, for the preſent, from *Iudah*, and it did keep them from ruine. As long as *Ioſiah* lived, and as long as the people continued in his Reformation, ſo long they were preſerved. But after *Ioſiah's* death wicked Kings aroſe, and the people forſook the Lord, and therefore God was forced to deſtroy them. For this ſee 2 *Chron.* 34.33. 2 *Chron.* 36.14,17. *&c.* So that it is plain notwithſtanding this objection, that Repentance is an infallible way to remove *Englands* miſery if it be nationall. *&c.*

Object. But ſuppoſe the nation ſhould not repent, what good will my perſonall repentance do to the nation or to my ſelf?

Anſw. Much good every manner of way; For firſt, Perſonall repentance, if right, will *alwaies ſave thy ſoul from hell*, Ezek. 18. 30,31,32.

Secondly, It will for the moſt part *ſave thy body alſo from ruine*, even then when God is deſtroying the nation wherein thou art,

Ezek.

Ezek. 14.14. Especially if there be four qualifications found in thee: first, *If thou beest one of those that mourn for the abominations that are committed in the land*, Ezek. 9.4. secondly, *If thou beest one of those that are vexed with the unrighteous conversation of those with whom thou livest*, 2 Pet. 2.7,8. Thirdly, *If thou beest one of those that keepest thy self pure from those sinnes for which God destroyeth the nation in which thou livest*, Gen. 6.9. Fourthly, *If thou beest one of those that appear for God in sinfull times, then God will appear for thy deliverance in destroying times.* Jer. 39.17, 18. And for this very reason did God deliver *Jeremy* himself, and gave him his life for a prey. But because Gods people many times are ashamed of Gods cause in evil dayes, and because they do not keep themselves unspotted from the sinnes of the times, and because they are not vexed and do not mourn for the abominations of the land wherein they live, hence it is that they are many times involved in the outward calamity that fals upon the nation.

Thirdly, Personall repentance will sometime save a whole nation, as we may reade in the example of *Moses*, *Who often stood in the gap to turn away the wrath of God from the people of Israel.* *Psal.* 106.23. And the Prophet *Jeremy* bids us *Runne to and fro, &c. and if ye can finde a man, if there be any that executeth justice, that seeketh the truth, and I will pardon it*, Jer. 5.1. This also we reade, *Eze.* 22.30. *Ec* 9.14,15. *If there had been ten wheat-ears in Sodom, God would have spared all the chaff for their sakes*, Gen. 18.32.

Fourthly, *Personall repentance*, though it doth not alwaies *preserve* thee from a temporall judgement, yet it alwaies *sanctifieth* a temporall judgement, and turneth it into a blessing. It takes away the curse and the poison of a judgement. And though the affliction be not *bonum* in it self, yet it shall turn to thee *in bonum.* As the same *flail falls upon the corn and chaff, but for different ends, the one to be burnt, the other to be laid up in the barn: So the same judgement that is an utter ruine to an impenitent sinner, shall be for the benefit and happines of a repenting sinner*, as is excellently set out by the parable of the good and bad figs. *Ier.* 24 5,6,7,8, 9, 10. In a word, There are four kinde of *Arks* that God provides for his children in times of publike calamities; and one of

thes-

theſe four *Arks* God will provide for thee if thou repentreſt. Firſt, Either he will provide an *Ark of prevention by death before the calamity comes*, Iſa. 57. 1. Thou ſhalt reſt in the grave as in thy Ark; and ſhalt not ſee the evill that is coming upon the Nation. And thy very duſt will be precious in Gods ſight. *For Chriſt cannot be perfect without it*, Eph. 1. 23. Or ſecondly, he will provide an *Ark of deliverance and preſervation from the judgement when it comes*, as he did to *Noah*, *Lot*, *Jeremy*, and will do to thee alſo if thou haſt the four qualifications forementioned. Or thirdly, an *Ark of ſupportation under the judgement, and ſanctification of the judgement.* Or fourthly, an *Ark of ſalvation by the judgement*, It is but *winking* (as the Martyr ſaid) *and thou ſhalt be in heaven preſently.*

This is all I ſhall ſay for the explication. Only I ſhall make bold to put you in minde of an *Ordinance of Parliament* made by you, *Feb.* 15. 1642. In which pious and religious *Ordinance* you call upon the whole Kingdom to practiſe that which I preach before you this day. And you therein ſay, That *Repentance is the only remedy to turn away Gods judgements.* And that it is an *excellent remedy*, *a ſucceſſefull remedy*, and an *unfailing remedy.* Theſe are your own expreſſions. I ſhall therefore take the point for granted, and having ſpent ſo much time in the explication, I ſhall now proceed to the application.

Uſe. If *Repentance* be the *unum neceſſarium* for *England*; if it be the *great Commandement*; Here is a black Bill of indictment againſt all thoſe that live impenitently *even in theſe daies.* That ſwear and will ſwear *even in theſe daies.* That are drunkards and adulterers, and will be ſo *even in theſe daies.* That love their old ſuperſtitious practices as much as ever. That willingly *neglect holy duties*, or perform them *negligent*, *even in theſe bloudy daies.* In a word, that live in any one known ſin without Repentance. I beſeech all ſuch (as a Miniſter of God) to hearken to the evill of their condition.

Not to repent *at any time* is a damnable ſinne. And indeed there is no ſinne properly damns any man but the want of faith and repentance. The *ſinne againſt the holy Ghoſt* is therefore only *unpardonable*, *becauſe God hath threatned never to give repentance to the man that commits it*, Heb. 6. 4. It is not the falling into

to the water drowns any man, but the lying in the water: So it is not the *falling* into sin that damns any man, but the lying in sin without repentance.

Not to repent *at any time*, is so damnable a sin, that *Austin* thinks that the sin against the holy Ghost is nothing else but *finalis impœnitentia*. Which though I conceive to be an errour, yet I know this to be a truth; *That no sin damns any man*, to which *finalis impœnitentia* is not an *adjunct*.

But not to repent *in such times as these are*, is a sin that hath a double aggravation upon it to make it exceeding sinfull.

For first, these times are times of the *Gospel*, times of *knowledge*, times of the *Spirit*. And though God *winks* at the times of ignorance, yet he will not wink now. To sinne against the *Gospel* is a greater sinne then to sinne against the *Law*, *Heb.*10. 28,29. For he that sins against the *Gospel*, sins against more *mercy* then he that sins against the *Law*. And *Gospel* sins will bring *Gospel curses*, which are greater then *Legall curses*. If any man sin against the Law, he hath the Gospel to fly unto; but if he sin against the Gospel, what shall he then fly unto? The Curse of the Gospel is *Anathema Maranatha*. Not to repent now, is to sin against the *priviledge of the Covenant of grace*; against the purchase and donation of Christ; against the Incarnation, death, resurrection, and exaltation of Jesus Christ; as I shewed before. 1.

And secondly, These times are times of affliction; and not only so, but times wherein God afflicteth us with the forest of his judgements. And therefore *not to repent in these daies*, is not only a *Soul-destroying* but a *Land-destroying* sin. It is a sign thou *lovest neither wife, nor childe; nor houses, nor lands; nor soul nor body*. For there is no way to preserve all these from ruine, but by repentance. 2.

Not to repent *in such times as these are*, is to harden our hearts above the *hardnesse of a Jew*. We have a Proverb, *As hard-hearted as a Jew*. A sinner impenitent under affliction, is more *hard-hearted*. For the Jews sought God diligently, and early; and with great weeping and mourning in their affliction, *Hos.*5.15. *Psal.*78.34. 1 *Sam.*7.6.

Not to repent in such daies as these, is to be worse then the

very *Heathen*; for not only the Heathen *Ninevites* but the Heathen Mariners in a ſtorm, every man cried to their God. Now Mariners ordinarily are the worſt of men. Not to repent in theſe ſad daies is to harden our hearts above the hardneſſe of rocks; as you ſhall ſee in the fifth of *Jeremy*, and the third verſe, *I have corrected them, and they have not amended, &c. they have hardned their faces above the hardneſſe of rocks*; as if he ſhould have ſaid, If their hearts were not harder then rocks, in times of affliction they would have repented.

Not to repent in theſe daies is the *brand of a Reprobate*: 2 *Chron.* 28. 22. It is moſt emphatically expreſſed. *And in the time of this diſtreſſe he did treſpaſſe yet more againſt the Lord. This is that King Ahaz.* It is a *brand* for ever upon him. And yet notwithſtanding all this, where ſhall we finde a penitent ſinner? It is an eaſie matter to finde a ſinner, but where ſhall we finde a penitent ſinner *even in theſe daies*? I beſeech you tell me, *what ſin have you left ſince theſe wars began?* Are you not as *proud* as ever? Are you not as *covetous*? Are you not as *vain* in your faſhions? as *vild* in your courſes as ever? *What ſinne have you left ſince you took your Covenant, and ſwore to reform your lives?* This is a day wherein you muſt ſearch your hearts; I beſeech you now in the preſence of God return me an anſwer. May not God ſay as it is in the eighth of *Jeremiah* and the ſixth: *I have hearkned and heard, &c. and no man repented him of his wickedneſſe, ſaying, What have I done?* No man repents. Do you Noble-men, you Gentlemen, you Common people, do you repent? Can the Lord hear you repent? *He hearkens, he ſtands at your doors, to liſten whether you repent.* May not *Jeſus Chriſt upbraid the Parliament of England*, and the *people of England*, as he doth the *people of the Jews*, in the 11. of *Matthew* and the 20. *Then Jeſus began to upbraid the Cities, wherein he had wrought many miracles, becauſe they repented not.* I do not come here to *upbraid* any man, but my Lord and Maſter Jeſus Chriſt doth *upbraid* you, whoſoever you are, for whom God hath wrought ſuch mighty wonders, as he hath done for this *Parliament*, if you do not repent. The truth is, (And oh that I could ſpeak it and you hear it with grief of heart!) we are now come to that paſſe, that many men begin to ſcorn to hear a *Sermon of Repentance*. It is a

ſign, ſay ſome, the Miniſter hath been idle that week, or that his ſtock is ſpent when he comes to preach of ſuch a common Theam as Repentance: Men begin now to have itching ears, to hearken after new and *unknown truths*: which for the moſt part doe prove to be *old errours*. And that which is yet more ſad, many godly people in City and Countrey that were wont in their *private meetings* to diſcourſe about *Repentance*, and how they ſhould do to get a *broken heart for ſinne*, and how they ſhould do to get *power over their evill lives*: Now all their diſcourſe is of this *opinion* or that *opinion*, inſomuch that unleſſe God be mercifull to us, we are come to that paſſe, that we ſhall *quickly diſpute away all our repentance, and all our faith; and we ſhall quickly diſpute our ſelves out of our godlineſſe, and out of our Religion.* And that which is yet more ſad, Are there not ſome that preach againſt humiliation? and that tell us, that *humiliation is but a back-door to heaven, and a back-door to Chriſt*? Are there not ſome that tell us, that *Repentance is a legall Grace*? (whereas I proved unto you even now, that it is the *very proper grace of the Goſpel*; and the *proper purchaſe of Chriſts blood*,) Are there not ſome that teach, that *God ſees no ſin in his elect children*; and that the very *being* of their ſins is aboliſhed out of *Gods ſight*? And that *God is never diſpleaſed with his people though they fall into adultery, or any other ſin*: no, not with a *Fatherly diſpleaſure*? And that *God never chaſtiſeth his people for any ſinne: no, not with a Fatherly chaſtiſement*? *And that an unbeleeving and an impenitent ſinner is as actually pardoned in Gods ſight of all his ſinnes, as he is if he beleeves and repents*? And do not ſome of theſe now begin to *grieve, that they have grieved ſo much for their ſinnes*? And that which is ſaddeſt of all: are there not multitudes of people, even in the *City of London* (a City ſo well inſtructed) carried away with theſe *grace-deſtroying and Land-deſtroying Opinions*? Truly theſe are black ſigns, that God intendeth to bring the *Cloud of Blood London-ward*. And that God intends that *London* ſhould drink of the *Cup of Blood*, becauſe *London* is ſo ready to be infected with the *Cup of Errors*: and *the cup of grace-deſtroying Opinions*. And for my part, I am more afraid of this *Cup*, then of the other; more afraid of *theſe diviſions*, then of the *Power and ſtrength of the enemy*; for he grows ſtrong by theſe diviſions. The

Lord give us *hearts to lay these things to heart!* and the Lord give us hearts to repent of these sins!

Use 2. If this be the *great Commandement* of God to *England*, that *England* should *now* repent, *now* rather then ever; *now* more then ever: I beseech you let us all subscribe to the *obedience* of this Text: and let this Commandement be written this day in every one of our hearts. Oh that the *Word of God*, and the *Sword of God*, might preach this doctrine again and again; and oh that the Lord would make it to take deep impression in every one of our souls! Remember the Motives: These are *the times of the Gospel, wherein God holds forth such arguments to move us to repentance, which no other Religion can hold forth: arguments drawn from the incarnation of Christ, from the resurrection of the dead, and the day of judgement.* These are *times of Knowledge*, these are *times of the Spirit*; These are *times of blood*, now *God thunders from heaven:* now God presents you with a terrible Argument to move you to repentance: *Now God hath taken away all your Hindrances that did hinder you from repentance. And there is no way to remove the man-devouring sword, but by repentance*; and *repentance is an infallible way.* These are the Motives; and Motives sufficient to make the very *stones in the Church to repent*, if they had a capacity to do it: sufficient to make the Devils in hell to repent, if they had had the happinesse to have been put into a possibility of salvation upon their repentance: But the devils are not so happy. For the truth is, repentance is not only a *duty*, but a *happinesse*. It is a *happiness* that there is such a gate as repentance to get into heaven by. Christ Jesus shed his bloud (as I told you) to make this *door*. The devils have no such *door*. And it is a *happinesse* also, that God will for Christs sake accept of a sinner upon his repentance. It is vain in *mans Court* for a murderer or a thief to pleade his *repentance:* But it is not so in *Gods Court*. Blessed be God that after our *shipwrack* by *Adam*, there is such a *plank* as repentance for a poor sinner to *swim* to *heaven upon:* And this is another mighty Argument to perswade you to repent. *He that refuseth to repent, refuseth to be happy.*

All sorts of men are to repent.

But now give me leave to draw down this Doctrine to all sorts of people, according to the words of my Text: But now God commandeth all men every where to repent.

First,

First, *All men*; And then *Every where*, *All men.*

1. Repentance it is not only *a garment for poor men to put on*, but *God cals the rich men of the world to repent*; *God cals the great men of the world to repentance. Say unto the King and Queen, Humble your selves:* And Oh that God would speak that word to the *King and Queen* this day; that the Lord would command them to repent; *Great Manasseh* he was a *great sinner*, and did *greatly humble himself*, 2 Chron. 33.12. And the *great King of Nineveh* put on sackcloth, and humbled himself, *he and his Nobles: David* King of *Israel* made his very bed to swim with tears for his sins. *Great men* sin against a *God* that is *greater* then they: and *Great* men must appear before the *Great* God, at the *Great* Day of Judgement. There is a *great* day of judgement, a terrible day of Judgement, wherein the *great men of the world, and the Kings of the earth, and the rich men, and the mighty men shall desire for the mountains to cover them, and to hide them from the wrath of the Lamb*, Rev. 6.15,16,17. Great men doe more *hurt* by their sins then others, and therefore God will *punish* them more then others; and therefore they are to *repent* more then others: *Potentes potenter torquebuntur.* The truth is, *Hell* is provided on purpose *for great men*; I mean, such as are greater in sinne then in greatnesse; otherwise, Greatnesse is an ornament when it is joyned with goodnesse; but for those that are *wickedly great, and greatly wicked great men, Tophet is ordained of old; yea for the King it is provided*, Isa.30.33. And therefore God cals *Great* men, *Princes, Noblemen*, and *Gentlemen* to repent. 1. Great men.

2. Repentance is not only an *Antidote* for *Drunkards, Whoremongers*, and *Oppressors*, &c. But God cals them that live *Civilly*, and that are *morally* good, to repent. You must repent because you pretend to make conscience of doing that which is just to *man*; but you make no conscience to doe that which is just *to God*, to give him his due in the duties of the first Table. 2. Men that live civilly are to repent.

You must repent, because either you *constantly neglect holy duties, or you are constantly negligent* in holy duties, which both are great iniquities.

You must repent, because at the best you are but *Negatively*

good. There is no *positive goodnesse* in you. Though you abstain from evill, yet you do not do good; though you do *not swear great Oaths*, yet you do not *speak holily*. *And every tree that brings not forth good fruit, shall be hewn down and cast into the fire.*

You must repent because you do all good duties, either *from naturall principles*, or which is worse, *from sinfull principles*, and for naturall ends; or which is worse, for wicked ends.

You must repent, because of your immoderate love of the world; and because you would fain serve God and Mammon; and because you are *afraid to be too good*; as you are afraid to be *very bad* so you are afraid to be *very good*; you are afraid to venture too much for God, afraid to be too forward in his Cause; which are all horrible iniquities.

You must repent of your *inward iniquities*, your *inward adulteries*, and your *inward murders*; and you must repent of your *little oaths*, and your *little sins* (as the world cals them, though properly there is no sin little, because no little God to sin against.) And you must repent of your *secret iniquities*. For he that is but *civilly and morally good*, makes no conscience of *inward sins*, he is never troubled for his *originall sin*, and for the body of sin that is within him. He makes no conscience of *little sins*, and for the most part, he hath some *back-door* or other, to some *secret iniquity* which the world knoweth not of. You see then there is great reason that they that live *civilly* should repent also.

Thirdly, Men that live religiously are to repent.

3. Repentance is not only necessary for those that *live civilly*, but God cals his own children that *live religiously*, and he cals upon them in a more especiall manner to repent. And therefore *Christ* sent *John Baptist* a holy just man to go before him to preach *repentance*, to shew that *holy and just men need repentance*. When the people of God sinne, they sinne against *more light* then others, and against more *means of grace* then others; against more *mercies* then others; they sin against *better principles* then others: God takes it more unkindely at their hands; and they *dishonour God more by their sins then others*: And therefore the *people of God* ought especially to repent. They have an ability within them to repent; they have the grace of repentance, and therefore God especially commands them to repent: when they sinne,

sinne, God will chastise them *sooner* then others, *surer* then others, *more* then others in this life; and therefore they ought to repent *sooner* then others, and *more* then others, and *surer* then others: God will chastise them *sooner then others*, 1 Pet. 4.17. *The time is come that judgement must begin at the house of God.* And in the second of the *Romans* and the ninth; *Tribulation and anguish upon every soul that doth evill, but first on the Jew, and then on the Gentile*; God will punish the *Jew* before the *Gentile*, and the *Christian* before the *Jew*. God punisheth them *sooner*, and therefore they must repent *sooner*; and God chastiseth them *surer* then others. *Amos* 3.2. *You only have I known of all the families of the world, therefore I'le be sure to punish you.* And God chastiseth them *more then others in this life*, Lam. 4 6. *The punishment of the daughter of Zion is above the punishments of Sodom.* Dan. 9. 12. *Under the whole heaven hath not been done as upon Jerusalem.* And therefore God cals on his own people to be sure to repent more then others. And I doubt not but you that fear the Lord, will hearken to my counsell this day.

When Gods people fall into any *grosse sin*, such as *adultery* and *murder*, though they do not loose *jus hereditarium ad cœlum*, their right and title to heaven, (For *David* was a childe of God, though a childe under wrath, in the midst of his sins; he was not a *childe of wrath*, but a *childe only under wrath*) yet they lose *jus aptitudinale ad cœlum*, they lose their *fitnesse* to enter into that holy place of heaven. And this fitnesse is not recovered till they actually repent. And therefore Repentance is very necessary for the children of God.

And thus you see that God cals upon the *worst* of men, and upon the *best of men*; upon the *least* of men, and the *greatest of men* to repent. God cals upon all men, saith the Text. But most especially upon you that are *Parliament men*, You are to repent as you stand in a double capacity.

First, As *Gentlemen.*

Secondly, As *Parliament men.*

First, *As you are men.* For as the Prophet *Oded* said to the Princes of *Judah*, so do I say to you this day: *Are there not with you, even with you sins against the Lord your God?* And therefore God cals *upon you, even upon you* to repent. 1.

There

There is an *Ordinance* of *Parliament* (which I named even now) that cals on all the *Kingdom of England* to repent; and in that Ordinance you set down fourteen *Sword-procuring sins*; you command that that Ordinance be read in our private Families, and in our Churches: you reckon there fourteen sinnes, which are like *unto fourteen Iron whips*, with which God is now whipping *England to the very bloud*: Now it is not enough for *you* to command *England* to repent of these sins: but God requires, that *you your selves* should repent of them also. As it is not enough for a Minister to call upon his people to repent, but the Minister himself must repent also: So it is not enough for you to desire the subjects of *England* to repent, but you must repent even this day of these sins; I will name the sins over: For they be *your own*; I mean, such which you have commended to the Kingdom that they should repent of; God requires that if upon examination you finde your selves guilty, you should repent of your *Contempt of the holy Worship of God*; and your *Contempt of the holy Ordinances of God*; and your *Contempt of Holiness*, and of Gods *holy Ministers*; God requires and commands that you should repent *of grosse and affected ignorance under the light of the Gospel*; of *Unfruitfulness under the means of grace*; of *Unthankfulness for the many mercies you have received from him*; of *Incorrigiblenesse under the judgements that are upon the land*: God requires you should repent of your *Oaths and Blasphemies*; of your *Fornications* and *Adulteries*; of *Drunkennesse* and *Gluttony*; of your *Contentions* and *unnaturall Divisions*; of your *Pride*, *Vanity*, and *Prodigality in apparell*; of your *Oppression*, *Fraud* and *Bribery*: One Sin I had like to have forgotten, and that is the sin of the *Profanation of Gods Sabbaths*: But I would desire you likewise to remember that there is an *Ordinance* of *Parliament* lately printed, wherein you require the *Kingdom of England* to apply their hearts to the *sanctification of the Lords Day, both in publike and private*. This you command us; Now I beseech you tell me, *Do you do so your selves?* that which you *command* the Kingdom, as a Minister of Jesus Christ I *command* you to put in practice; and to repent of those sinnes which you command us to repent of, so farre as you are concerned in them. And to remember further that your *Ordinance* tels us, that we

ought

ought not to *repent slightly*, but we ought to be *deeply humbled*; we ought to *mourn with a godly mourning*, and with a *hearty abhorrency* and *detestation of these sins*. Now the Lord cals upon *you* this day to *do thus*: And to do thus more then others, you that are Gentlemen, because these sins in you are more *scandalous*, and do more hurt, both by *Imitation*, and by *Imputation*: They doe more hurt by *Imitation*, because great men are like unto *Looking-glasses*, according to which all the *Countrey* dresse themselves; whatever they do other men follow: And your sinnes do more hurt by *Imputation*, for God doth many times impute the sins of the Rulers upon the People, as he did impute the sin of *David* upon the people of *Israel*. And therefore God requires you this day to repent in dust and ashes: And to be humbled before the Lord, as you are *Gentlemen*; that is the first. But then secondly,

God *commands* you to repent as you are *Parliament men*; As you are *men*, with a *personall repentance*; as you are *Parliament men*, with a *Parliament repentance*. 2.

And here give me leave to speak to you first *divisim*, and then *conjunctim*.

First, To speak to you singly and severally: I beseech you search and try your wayes. And if there should be found any amongst you that drive the designe of *Oxford*, and that are present at *Westminster*, only to betray their Countrey, the Lord *unmask* such, and the Lord give them *repenting hearts*: This is to *build your houses upon the blood of three Kingdoms*; this is *to sell your souls for preferment*; *And it is just with God that such men should not only lose their souls, but lose their very preferment also*; *as* Judas *that sold his Master, and hung himself*. And then again, If there be any amongst you that drive your own designs, and seek your own ends, and not the publike good; and seek your own ends more then the publike good; and seek your own ends to the detriment of the publike good: these are crying abominations, and the Lord cals for a *Parliament Repentance* this day: It was the Complaint of the Apostle of his time, *Omnes quæ sua sunt quærunt*, &c. *Phil.* 2. 21. *All men seek their own, and no man seeks the things of Jesus Christ*. If the Apostle *Paul* had been alive in our daies, I wonder what he would have said of our times. For

truly, if God ſhould unrip us here before the Congregation, I am afraid he ſhould finde many of our *hearts* to be made up of nothing but of *ſelf-love* and *creature-love*; and yet notwithſtanding this is a ſin, and not only againſt the *light of the Word*, but againſt the very *light of nature*; for the light of nature teaches us, that all private good ſhould be ſwallowed up in the publike: And the very *Decii* and *Curtii*, and *Ariſtides*, and many other Heathens will riſe up in judgement againſt many Chriſtians in this particular. There is a famous Text in *Jer.* 45.3,4. *Behold* (ſaith the Lord) *I do now begin to pull down what I have built, and to deſtroy what I have planted, and ſeekeſt thou great things for thy ſelf? ſeek them not.* Is this a time to ſeek your own ends? this is juſt *as if a man ſhould have his houſe on fire, and in ſtead of ſeeking to quench his houſe, ſhould go and trim up his chamber*: what will become of his Chamber when the houſe is burnt? It is juſt as if a man when the Ship he is in is ſinking, ſhould go and *enrich his own Cabine*; The Lord give you hearts to repent of this.

Or if there be any amongſt you that favour *Malignants*, becauſe they are your *friends*, though enemies to God and his Cauſe; this is a great ſin to be repented on greatly. And I ſay to ſuch, as the Prophet to *Jehoſaphat*, 2 Chro. 19.2. *Becauſe you help the ungodly, and love thoſe whom the Lord hateth; therefore wrath is gone out from the Lord againſt you.*

Now let me conſider you *conjunctim*, as you are united into one body. And here give me leave to put you in minde of a praier of *Auſtins*, very neceſſary to be made by you this day: *Lord deliver me from other mans ſins:* For this is a certain rule; *That all the ſins of the Kingdom which are committed by your connivance* or allowance, are the Parliament ſins, and they call for a Parliament Repentance. And therefore I beſeech you ſearch and try your hearts, and conſider how far you are acceſſary to the *ſins of the Kingdom*, that ſo you may be wrought up not only to a *perſonall* but to a *Parliament humiliation*. And if it doth appear that you have taken more care in ſetling your own Liberties, then in ſetling of *Religion*: If you have taken more care to *build your own houſes* then *Gods houſe*, this is a *crying ſin*; and this makes you acceſſary to a thouſand ſins that are committed in the

the Kingdom. Again. If you do not labour according to your duty, and according to your power, to suppresse the *Errors* and *Heresies* that are spread in the Kingdom; all these *errours* are *your errours*, and these *heresies* are your *heresies*, and they are *your sins*, and God cals for a *Parliamentary repentance* from you for them this day; You are the *Anabaptists*, and you are the *Antinomians*, and it is you that hold, *That all Religions are to be tolerated, even Judaism and Turkism*; *That the Soul is mortall and dies with the body*; &c. These are your errors if they spread by your connivance. For the sinnes of the *sons* of *old Ely*, are imputed to old *Ely* himself. And when the people of *Israel* had profaned the Sabbath, *Nehemiah contended* with the Nobles of *Judah* for suffering them, and tels them, that it was they that did prophane it; because they suffered the people to prophane it, *Neh.* 13.17.

Thus also all the guilty bloud that God requires you in justice to shed, and you spare; God will require the bloud at your hands. And all the *Bribery*, all the *consenage*, and all the *robberies* which are committed in the Kingdom, which you can punish and do not, these are all *your sins*, Oh that the Lord would work up your hearts to the meditation of these things, and that the Lord would make your hearts like *Wax*, and this word like the *Sun* to melt them. Thus God cals you to repentance as you are *men*, and to a *Parliament repentance* as you are *Parliament men*: And God cals you to do all this *now*, God *now* commands you *now* to repent: The *commandement* is *now*, and the *practice* must be *now*: There must be two *nows*, the *nunc* of the Commandement, and of that you have heard abundantly: but now there must be also the *nunc* of Obedience: God *now* commands you, *now* to practise this Text, for otherwise for ought you know, you may be in hell the next hour; *peradventure* you may, and *peradventure* you may not. But howsoever you put your everlasting estate upon two *peradventures*: peradventure God will deny thee space to repent next hour; or if he give thee space, peradventure God will deny thee grace to repent. And if any of these two *peradventures* should happen thou art undone to all eternity. Who can tell but they may happen - for God hath threatned, *Luk.* 12. 46. *That if that servant say in his heart, My Lord delayeth his coming,*

wing, and ſhall begin to beat the men-ſervants, &c. the Lord of that ſervant will come in a day that he looketh not for him, and at an houre when he is not aware, and will cut him aſunder. &c. And therefore as the Apoſtle ſaith, *Jam.4.13,19. Say not, To morrow I will go to ſuch a city, &c. for what is your life, is it not even a vapour?* So ſay I, ſay not, I'le repent to morrow, for it may be God will deny thee *ſpace* to morrow, and deny thee *grace* to repent to morrow: put not your eternall ſouls on a *peradventure*; God cals upon you to repent *now*, even *now*.

Give me leave to adde three Motives more, and to call them *Englands* Motives to the *Parliament of England*, to perſwade them to preſent repentance.

Englands three other motives to perſwade the Parliament of *England* to repentance.

Motive 1. First, *The only reaſon why God doth not repent of the evil of puniſhment, is, becauſe you do not repent of the evill of ſinne*; the only reaſon why God delays to turn away his wrath, is, becauſe you delay to turn unto him. We cry out, *How long, Lord? how long?* When *wilt thou have mercy upon England?* When wilt thou *ſheath up the Sword?* And God he cals, *How long O England? Oh Parliament of England?* when will you turn unto me with all your heart? when will you *repent of all thoſe ſinnes you command the Kingdom to repent of? how long will it be before you be waſhed from your Uncleannеſſes? When will you turn to me? When will it once be?* Jer.13.27. I appeal to your conſciences: *Is it fit that God ſhould ceaſe fighting againſt us by the Sword, before we ceaſe fighting againſt him by our ſins?* But if you would turn unto God, let me aſſure you, The very ſame day that you turn, God will turn: You have a Text for it in the ſecond of *Haggai*, and the eighteen verſe. Mark, the very day wherein you begin to build my houſe, *from that very day, I'le proſper you:* Nay, let me tell you, the very minute that you begin to repent, God will repent; you have a Text for it, *Jer.18.7,8.* At what inſtant I ſhall ſay, *concerning a Nation to deſtroy it, &c. If that nation turn, I'le repent of the evil I thought to do unto them.* As a *perſonall repentance* is a means to obtain a *perſonall ſalvation*, ſo a *nationall repentance* is a means to obtain a *nationall ſalvation*: At that very inſtant that thou turneſt from thy ſins, God will ſave thy ſoul: ſo on that very day that a Nation turns from ſinne, God will turn from his anger. A *Parliament* is the *repreſentative Nation*,

Nation, and therefore I call a *Parliament repentance*, a *National repentance*. This is one of *Englands* motives, and it is a powerful one: God will keep touch to a *very day*, to a *very minute*.

Secondly, *The reason* (saith *England*) *why God begins to repent of the good that he hath begun to do for you, is because you do not repent of the evill you have done against him.* If you look into the Word, you shall finde that God is said as well to repent of his good works and of his mercies, as of his judgements: in *Jer.* 18. 10. *If you do evill in my sight*, &c. *I'le repent of the good I intended to do unto you*: and in *Iosh.* 24. 20. *If you do evill I'le consume you, after I have done you good.* And we see by sad experience, that God hath begun to leade us of late *back into the Wilderneſſe again*, and hath given us a great defeat in the West: *God begins to repent of the good which he hath done for us*: and why doth God do this? *Because we repent not of our evils against him.* God begins to carry us *back*, because we *turn our backs to God*; but if we did repent of our evils against him, *God would do us good, and never repent.* But *England* hath a third Motive, and Oh that God would give you ears to hearken unto it! *Englands* second Motive.

Thirdly, *The reason why all our fasting doth prevail no more with God, is because we do not joyn repentance with our fasting*; *because our fasting daies are not repenting dayes*: We have now almost been three years a *fasting*; and we have had many *extraordinary fasts*, and yet we are not delivered. We are as farre from the end, as we were in the beginning: and what is the reason? *Not because the way of fasting is not Gods way to heal a Nation*; but the reason is, *because we do not fast aright.* Suppose, not I, but *England* speaking unto you in her own behalf, and bewailing the manner how fasting daies are kept in this place. *Englands* third Motive.

For first, You bring not your *Fasting apparell* with you; here are many of you appear in this place rather in a *triumphing way*, then in a penitent way; whereas the *great King of Nineveh*, he laid aside his robes, and so did his Nobles. And though God regards not the out-side so much, nay God scorns the out-side without the *in-side*, yet God looks to have the out-side, as well as the in-side: And then again,

Secondly, Here is a great deal of *Fasting*, but where is your *weeping*? where is your *mourning*? Look into the Word of God,

and you shall alwaies see fasting and weeping goe together; God scorns your *fasting*, if there be not *weeping* joyned; *Turn unto*
Joel 2.12. *me with all your hearts, with fasting*, (what next?) *with weeping, and with mourning*: Nay fasting and mourning are all one in Christs sense; in *Matth. 9.15. Can the children of the Bridegroom mourn* when the Bridegroom is with them? but when the Bridegroom shall be taken from them, then shall they *Fast*. Here fasting and mourning are put for one and the same thing: Now because there is a great deal of fasting, and so little weeping, that is the reason why our Fastings do no more good; *we keep dayes of humiliation without any humiliation*, and therefore *God scorns our dayes of humiliation*. It is a very sad thing to see that in stead of *weeping* on a fasting day, there are many that turn a great part of it into *sleeping*; we turn our *weeping* into *sleeping*, we weary God, and weary our selves; and in stead of soul-afflicting, we afflict God by our negligent addresses to God on that day. Were it not strange to see a *condemned Malefactor*, while he is pleading for his life at the Bar, to fall asleep, would you not say, this man *cares not much for his life*? You come hither like so many *condemned Malefactors*, and you come to pleade for your own lives, and for the lives *of three Kingdoms*; and for you to fall asleep while you are pleading for your lives, God scorns such fastings; and that is the reason saith *England*, why I am not healed by your fastings. And then again,

Thirdly, there is a great deal of *Fasting*, but there is no *Reformation*: a great deal of talk of *reformation*, but there is no *practice of reformation*; we have a great many *Covenants of Reformation*, but there is no *performance of our Covenants*: We *swear to reform*, but we do not *reform*; we *fast* one day, and *feast* the devil all the moneth after many times; Do we do as the King of *Nineveh* did, and as his Nobles and people did? *they cried unto the Lord, and turned every man from his evill way*; but because there is no such turning from sin amongst us, because there is no *reformation*; that is the reason why our fasting doth no more good. Beloved in the Lord, suffer me to speak my minde plainly; *Could I see the Parliament of England do as the King of Nineveh did, and all the Nobles of Nineveh did; could I see them all appear here, and lying down in dust and ashes, weeping, and mourning, and*

lamenting

lamenting before the Lord, and humbling their ſouls in good earneſt, and every man turning from his iniquity, and from the violence in his hand; ſuch a faſting day would ſave the lives of three Kingdoms; ſuch tears would prevent the effuſion of the blood of thouſands; ſuch a day would be loud muſick in the ears of God; The Lord make this day to be ſuch a day.

Thus much I thought good to ſay in reference to the generall expreſſion in the Text, *But now God commands All men.*

Secondly, But then it is added in the Text, *God commands all men every where* (that is another expreſſion) *to repent*; If we muſt repent any where, we muſt repent every where; for, *All men* muſt repent *every where.*

Firſt, Becauſe *God fils every where*; If thou canſt commit a ſin where God is not, there I'le give thee leave not to repent; but if *God* be *every where*, we muſt repent *every where*, becauſe God is every where. And then again,

Secondly, Becauſe ſome *devil* or *other* is *every where*: I do not ſay, that the devil is *every where*, but ſome devil or other is *every where*; and therefore we muſt repent every where, becauſe our Accuſer is every where, and our Judge is every where. And then again,

Thirdly, Becauſe *death* will meet us *every where*: If there be any place wherein thou art exempted from death, I'le give thee leave not to repent there; but death will meet with thee every where, and therefore God commands all men *every where* to repent. And then again,

Fourthly, Becauſe we muſt give an *account* for all the Actions that we do *every where*: God at the day of judgement will ask thee an account of that that thou haſt done *any where*; and therefore we muſt repent *every where*. And then,

Fifthly, Becauſe *we ſin every where*, we ſin in our Churches, and therefore God cals for a *Church-repentance*: We ſin in our Parliament, therefore God cals for a *Parliament-repentance*: We ſin in our Sacraments, therefore God cals for a *Sacrament-repentance*: We ſin in our beds, in our ſhops; and therefore God cals for repentance in our ſhops and in our beds. God cals to the *Aſſembly of Miniſters* to repent of their ſinnes; God cals not only to the people at *Oxford* to repent, but to the people at *Weſtminſter* to repent; God not only cals to the *pretended Parliament at Oxford*,

Oxford, but the true Parliament at Westminster to repent: God cals all men every where to repent. And then again,

Sixthly, Because Gods judgements are every where; Gods judgements fill every Town, every City, every Countrey; the Sword devours every where, and therefore God commands us to repent every where.

Thus much for the second exhortation,

Quest. There is one Question yet behinde which must have an answer before I can conclude.

Some will say, What is that Repentance which is the *unum necessarium* for *England*, and which is *The great Commandment of God for England?* Is there any man that doth not repent?

Answ. There is much talk indeed in the world, and much dispute about Repentance, and much profession of repentance. And every man saith he repenteth. But I fear that most people mistake the nature of true repentance, and so are cheated of their salvation by a rotten and false repentance.

A three-fold mistake of repentance.

There is a threefold *mistake* of *repentance*.

First, Some think it an *ominous thing to repent*, and judge of repentance, as some ridiculously judge of making their Wils, who refuse to make their Wils in their health, as thinking it an *omen* and *presage* of their death. So many refuse to repent in health, because they think it a work of sickness, and if they should do it in health, it would hasten their death. This opinion is not worth confuting.

Secondly, Some think it an *easie thing to repent*, and therefore deal with repentance (as one saith) as countrey-people do with *Physicians*, who never send for them, till they be breathing out their last breath; So many never *think of Repentance till they be upon their death-bed*, and then they conceive that these five words, *Lord have mercy upon me*, are as efficacious to send them to heaven, as the Papists conceit that their *five words of consecration* are able to transubstantiate the bread in the Sacrament into the body of Christ. Most people think it very easie to repent. It is *but* repenting, saith the sinner. But this *But* is a hard *But*, It requires the omnipotent power of God to work repentance, 2 *Tim.* 2. 25. Therefore it is called a *rending of the heart*, Joel 2. 13. which is a hard work. And it is likewise called a ploughing up of the fallow

fallow ground of our hearts. It is a *Tranſmutation*, a change of the whole man from ſin to God, which is no eaſie work.

Thirdly and eſpecially, *Moſt people think they repent, when they do not.* And I beleeve that the reaſon why ſo many goe to hell, is not ſo much for want of repentance as for want of a right repentance. We reade, *Act.*11.18. of a repentance unto life, and 2 *Cor.*7.10. of a repentance never to be repented on: where note there is a repentance which is not unto life, and a repentance to be repented on. Repentance is a rare jewell. But as there is no jewel but it may be counterfeit, ſo there is no grace but it may be counterfeited: As there is a counterfeit faith, a dead carcaſſe of faith, ſo there is a baſtardly repentance, *pœnitentia ſpuria & non genuina*; or as *Auſtin* cals it, *Pœnitentia infructuoſa*. And as a counterfeit jewell is nothing worth, no more is a counterfeit repentance. And as many are undone by the buying of a counterfeit jewel: ſo there are many in hell through the miſtake of this jewel, that yet thought it may be, they had repented aright, and ſo might all their friends poſſibly think likewiſe. Now therefore the great queſtion will be, What is that repentance unto life, that repentance never to be repented on, which if I have, I may aſſure my ſelf that I am in the ſtate of ſalvation?

For the anſwer to this, I will briefly ſhew,

1. *What is not that repentance which is unto life.*
2. *What repentance is that repentance which is unto life.*

What repentance is not that repentance which is unto life. There are ſix ſorts of Repentance which are not the right repentance.

Six ſorts of repentance, which are not the right repentance.

The firſt is, *Pharaohs repentance.* After he had obeyed God in letting the people of *Iſrael* go, he repents of this his good action, as *Exod.*14.5. This was a repentance unto *damnation*, not unto *ſalvation.* Some ſuch I have known, that in their young daies have been zealous and forward for private faſts, and for all other religious exerciſes, and afterward have Apoſtatized from theſe ways and perſecuted them in others, and repented that ever they had been ſo ſtrict and zealous. This is a wicked repentance. Thus, many in our daies (through the errour of their judgement) *repent that ever they have been troubled ſo much for their ſins, and that they have faſted ſo much, and wept ſo much.* This is a repentance to be repented on.

Pharaoh's repentance, and wherein it failed.

Sauls repentance, and wherein it failed.

The second is *Sauls repentance*, 1 Sam. 15. 24. This repentance was as fair, and as full in outward repentance, as *Davids* to *Nathan*, 2 Sam. 12. 13. But yet *Sauls* repentance was not unto life. It failed in four things.

First, *His confession was without sorrow*, he acknowledged his sin; but we reade not that his heart smote him for his sin, or that his heart was broken for his sin, as *Davids* was.

Secondly, *Sauls confession was not free, but forced from him by Samuel with dint of argument.* But *Davids* heart smote him for numbring the people, and he confessed the sin before God smote his people with the plague, 2 *Sam.* 24. 10.

Thirdly, *Sauls confession was by way of diminution*, he labours to lessen his sin, and to put the fault upon the people, 1 *Sam.* 15. 21, 24. But true confession of sin is with aggravation of the sins we confesse. Thus did *David*, 2 Sam. 24 10, 17. Thus doth *Daniel* and *Ezra*, *Dan.* 9. *Ezra* 9.

Fourthly, *Sauls confession was mingled with pride*; 1 Sam. 15. 30. he desired honour with the people, though he had no respect from God nor from *Samuel*. True confession is an *humble confession*, *Ezra* 9. 6.

Ahabs repentance, and wherein it failed.

The third is *Ahabs repentance*. His repentance was so great and so remarkable, that God bids *Elijah* take notice of it, 1 *Kin.* 21. 27, 29. His repentance is expressed in four particulars; *He rent his clothes, he put on sackcloth, he fasted, he lay in sackcloth, and went softly.* But yet it was not a repentance unto life. It failed in three particulars. It was *but an outward repentance*. All the forenamed expressions were outward, *he rent his garments, but his heart was not rent.* And therefore God rewarded him only with an outward reward, 1 *Ki.* 21. 29. *Ahab* was like a *ripe plum that is soft without, but hath a hard stone within.* 2. *It was a worldly and carnall repentance*, for fear of the losse of his kingdom, and for fear of the dogs that *Elijah* threatned should lick up his bloud. 3. It was a *repentance for sin, but not from sin.* You shall reade in Scripture, not only of a repentance for sin, 2 *Cor.* 12. 21. *Rev.* 9. 20, but also of a repentance from sinne, *Act.* 8. 22. ἀπὸ τῆς κακίας, so it is in the Greek. So also, *Heb.* 6. 1. *Repentance from dead works.* Now *Ahab* did not *repent from his sin.* For in the next Chapter he is as bad as ever he was.

The

The fourth is, *The Israelites repentance*, you shall reade often of their repentance, 1 *Sam.*7.6. *Jud.*2.1,2,3. *Jud.*10.10. But their repentance was not *unto life*. It failed especially in two particulars. 1. *It was only and meerly for fear of the Lord*, it was only when they were in distress, as appears often and often in the book of the *Judges*, and also *Psa.*78.34. 2. *It lasted only as long as the rod lasted*, when the affliction was past they returned to their sins again, *Psal.*78.36,37. *Jud.*4.1. *Jud.*6.1. &c. They were just like iron, which while it is in the fire, is soft and malleable to any thing, but when it is taken out of the fire, groweth presently hard again: or like *unto water*; that while it is upon the fire is very hot, but when taken off, presently groweth cold. And this, I fear, is all the Repentance that many have in these daies. Some so bad as not to repent at all, even in these killing daies; but they that do repent, I fear it is only for *fear of the rod*, and it will last no longer then the *rod lasteth*. The Lord give us hearts to search our hearts whether it be not so. The Israelites repentance, and wherein it failed.

The fifth is *The repentance of Judas*. The Text saith, he *repented*, and *confessed his sinne*, and *made satisfaction*. *Mat.* 27. 3,4. *And he justified also Christs innocency, and he took shame to himself in going to the high Priests to confesse his sinne*. But yet his *repentance* was not unto *life*; though there be many in the world that pretend to a *right repentance*, that cannot pleade so much to justifie their repentance as *Judas* can. But it failed in divers particulars. First, his *repentance* was μεταμέλεια, not μετάνοια. The Greek word is not the same with the Greek word in my Text for repentance. *Panituit, sed non respuit*; he sorrowed for what he had done, but he was not reformed from what he had done, for he that murdered Christ before, murdered himself presently after. It was no *life-reforming sorrow*. Secondly, *Judas* repented, not *out of hatred of the sin that he had committed, but only to quiet his conscience*, he felt a hell in his conscience, and to quiet that he repented. Thirdly, *This repentance was wholly legall, only for fear of hell, and it was wholly without hope of mercy*. It was a *desperate repentance*, and it drew him not to Christ, but to the gallows. *True repentance is out of love to God*; and it is alwaies *mixt with hope*, Ezra 10.2. Judas's repentance, and wherein it failed.

The sixth is, *The Heathen mans repentance*. There is in a Hea-

The Heathen mans repentance, and wherein it failed.

then man a natural conscience, and when he sins against the *light of nature*, this natural conscience will accuse and condemn him, and this oftentimes worketh a *naturall and morall repentance*. Thus when *Alexander* in his drunken fit had killed his dear friend *Clitus*, when he was sober, he was troubled in conscience for it, and sent to all the severall kindes of Philosophers (as it were to so many Ministers) to know what he might do to appease his conscience, and to satisfie for that sinne. Thus *Polemo*, when in his drunken fit he came to the School of *Xenocrates*, and heard him reading of sobriety, repented of his drunkennesse, and became sober ever after. This I relate to the shame of thousands of Christians. But yet this was not a *repentance unto life*. For here *nature reforms nature*. *Refined* nature reforms *nature abominably profaned*. *Sober Alexander* reforms *drunken Alexander*. Here is no *turning to God*, no eye to *Gods glory*, *no sorrow for displeasing of God*. It is a repentance upon naturall and morall grounds, which is not a *repentance unto heaven*. Thus, many repent of their gaming, and of their drinking and whoring; because it destroyeth their estate, or their bodies, or their good names. This is a naturall repentance, upon naturall grounds, but not a repentance unto life. Thus you see what that repentance is which is not *unto life*. It is our duty to examine whether we exceed these six sorts. There are many that are cried up for great professors that come short of them. And it must needs *be a miserable thing to come short of those that come short of heaven*. It is not enough to repent as *Pharoah*, *Saul*, *Ahab*, the *Israelites*, *Judas* and the *Heathen repented*; But we must labour to exceed them, and amend in all those things wherein they failed. We must not repent of our *good actions*, as *Pharaoh* did; but of our *bad actions*. Our confession of sins must be *with shame and confusion of face*, with *heart-breaking sorrow*, it must be *free and voluntary*, *not forced*, it must be an *humble and self-abasing confession*. Our repentance must not only be outward as *Ahabs* was, but inward also; it must be a *rending of the heart*, a *pricking at the heart*. Sin must not only be *oculi dolium* but it must be *cordolium*. Our repentance must not only be *for sinne*, but *from sinne*. We must not repent for fear of the *rod only*, as the *Israelites* did; for this is to repent out of self-love, and not out of

of love to God. This Repentance may be in a man that hath no grace. This is to fear hell, not sinne. Neither must our Repentance vanish as the morning dew. We must not return to our vomit after the affliction is over. This is to act as a dog, not as a Christian; This will bring utter desolation, *Ezr* 9.13. This is to mock God who will not be mocked, or rather it is to mock our selves into hell. Our repentance must not be only *to quiet conscience, to escape hell, as Judas's was*, but it must be a *filiall Evangelicall Repentance*, arising out of love to God whom we have offended, and out of hatred of sin, and it must alwaies be mingled with *hope of mercy*. Our Repentance must arise not only from naturall and morall, but from *Supernaturall* and *Theologicall* grounds and principles.

A description of true Repentance.

Now I come to shew more particularly what is that repentance which is a *repentance unto life*; *a repentance never to be repented of*: What is that *repentance* which whosoever hath is certainly in the state of salvation.

It is a golden chain with five links.

For the brief answer to this you must know, that true repentance is a *medicine made of Christs blood* that must have *five ingredients in it*. And if any one of these ingredients be wanting, the medicine will not avail us unto salvation, It is a *Golden chain that must have five links*, and if one link be wanting, the chain is of little use.

The five links of this golden chain are:

First, *Godly sorrow for sinne.*

Secondly, *A hearty confession of sinne.*

Thirdly, *A sincere endeavour to forsake all sin.*

Fourthly, *Satisfaction for sin.*

Fifthly, *A turning to God by new obedience.* Whereever there is true repentance: First,

First, godly sorrow.

There is *godly sorrow for sin*; God hath tied *sinne and sorrow* together with *Adamantine chains*: and a woman may as soon look to be delivered of a childe in a *dream*, as for a man to repent without sorrow: *sorrow* indeed is the *daughter of sinne*, but God hath made the *daughter to be a means to destroy the mother*; you must not *look to fly to heaven with pleasant wings*; you must not look to *dance with the devil all day, and sup with Christ at night*; to *live all your lives long in Dalilahs lap*, and then *to go to Abra-*

hams bosome when you die: whereſoever there is true repentance there will be ſorrow for ſin. But this ſorrow it muſt be λύπη κατὰ θεὸν 2 *Cor.*7.10. A ſorrow cauſed for Gods ſake; a ſorrow more for the offence done *againſt God*, then for the *puniſhment due unto us*. It muſt be a *repentance towards God*, as it is called, *Act.*20. 21. becauſe it *eyes God* and *his offence*, *more then the puniſhment*. It is called a *lamenting after the Lord*, 1 Sam.7.2. It is a *mourning for Chriſt whom we have pierced by our ſins*, Zech. 12.10. Not ſo much a mourning for the miſery we have brought upon our ſelves by our ſins, as for the diſhonour we have brought to Chriſt. It is a *mourning for ſin as ſin*, as it is *offenſivum Dei, averſivum a Deo*, as it is an act of *diſobedience*, an act of *unkindneſſe*, as it is an act *polluting* and *defiling* the ſoul, making the ſoul *unlike God*, and *like the devil*; an act that will *bring the ſoul to the devil*, &c.

True ſorrow muſt not be only *attrition* but *contrition*, which is the grinding of ſin to powder. A rock may be broken in pieces, and yet be *hard ſtill*. True ſorrow is when our rocky hearts are ground to powder, and made ſoft and pliable to do and ſuffer whatſoever God ſhall require at our hands. It is (as one ſaith) *annihilatio voluntatis*, a ſwallowing up of our own wils in Gods will. And whereſoever there is this godly ſorrow, if the heart be deeply wounded and pierced with it,

The ſecond link of the chain of Repentance, confeſſion of ſin.

Secondly, There will be alſo *true confeſſion of ſinne*. Even as a ſtomack when it is ſurcharged with too great fulneſſe, it is never quiet till eaſed by vomit: So if the conſcience be overladen and brim-full of ſorrow for ſinne, it will never be at eaſe till ſinne be vomited up by confeſſion. Sinne in the conſcience is as a *thorn in a mans foot*, as *needles* in the fleſh, or as *poyſonfull matter in a ſore*, which lyeth burning and aking with pain. In ſuch caſes there is no reſt unleſſe the ſores be lanced and the poiſon expelled. *Confeſſio peccati eſt medicina peccati*; (ſaith *Naz.*) It is *vomitus ſordium animæ*. *David* did but purpoſe to confeſſe his ſin, and God forgave him. *Pſal.*32.5. He that hideth his ſinnes ſhall not proſper, but he that confeſſeth and forſaketh them ſhall have mercy, *Pro.*28.13. *Judah* (which ſignifieth *Confeſſion*) *got the Kingdom from Reuben*. True confeſſion of ſinne is the *way to the Kingdom of heaven*. In confeſſion we *accuſe our ſelves*, and we *judge our ſelves*. By *accuſing our ſelves* we put the devil out

of

of office. And by *judging our ſelves* worthy of damnation we put *God out of office: for if we judge our ſelves, we ſhall not be judged of the Lord.*

This is the ſecond link of the chain. But here you muſt remember that this confeſſion muſt not be like unto *Sauls confeſſion*, but like the confeſſion of *Ezra*, *Daniel*, *David*, as was ſaid but even now.

The third link of the golden chain of Repentance, is an *inward ſincere endeavour to forſake all ſin everlaſtingly*. All *pœnitentia* is in vain without *reſipiſcentia*, μετανοια in vain without μετανοια. It is to no purpoſe to repent *for your ſins*, unleſſe you repent *from your ſins*; for a man to ſay *he repents* of *ſin*, and yet doth not *forſake* it, he ſpeaks a contradiction. As for a man to ſay that he is changed from a *fool* to a *wiſe man*, and yet remains a *fool*, he ſaith that which is a contradiction; ſo for a man to ſay he repents of his ſwearing, and yet to ſwear; to ſay he is turn'd from his adultery, and yet remains an adulterer, he ſaith a *contradiction*: as *Tertullian* ſaith excellently, *He that repents with a contradiction, God will pardon him with a contradiction: thou repenteſt, and yet continueſt in thy ſins; God will pardon thee, and yet ſend thee to hell; there is a pardon with a contradiction.* The third link of the chain of repentance, an inward forſaking of ſin.

True repentance muſt be joyned with an endeavour to forſake ſinne. But then we muſt remember that this forſaking of ſinne muſt have four properties. It muſt firſt be *inward*. We muſt put away evil from before *Gods eyes*, as it is *Iſa.* 1. 16. We muſt doe that which is good in *Gods eyes*, as the good Kings of *Iſrael* are ſaid to do. *A man may go to hell for the inward deſire to ſin, though he ſhould never commit any outward act of ſin.* It is not enough to *reſtrain* ſinne, but we muſt endeavour to *mortifie* it. A *Lion chained* is a *Lion* ſtill. Secondly, It muſt alſo be *ſincere*. Two things make a good *Chriſtian*, *good actions*, *and good aims*. Though a *good aim* doth not make a *bad action good* (*as we ſee in the caſe of Uzzah*) yet a *bad aim makes a good action bad*, as we ſee in the caſe of *Jehu*. We muſt forſake ſinne not for worldly reſpects, or ſelf-ends, but we muſt ſay with *Joſeph*, *How can I commit this thing and ſinne againſt my God?* Thirdly, It muſt be *univerſall*. We muſt make conſcience to abſtain from every ſinne, as well as from any ſinne. We reade *Jud.* 8. 30, 31. that *Gideon* had *ſeventy*

ſons

ſons and one baſtard; and that baſtard was afterward the means to kill all his ſeventy ſons, Give me leave to apply this in a ſpirituall ſenſe. Though thou haſt ſeventy good duties, and yet if thou haſt one baſtardly ſin which thou delighteſt in, this ſinne will take away the benefit and comfort of all thy *good duties*. Fourthly, It muſt be *everlaſting*. It is not enough to *fall out with ſin, and afterwards to be friends again*: but we muſt ſo hate it as never to be reconciled. The Prodigall Childe never returned to his prodigality; nor *David* to his adultery.

The fourth link, ſatisfaction for ſin.

The fourth link of the golden chain of repentance, is *ſatisfaction for ſinne*. This is a part of Repentance much abuſed by the Papiſts, and ſeldome ſpoken of by our Divines; but of great uſe if rightly underſtood. The Papiſts teach, That *Chriſt by his death ſatisfied for the guilt of ſin, and for the eternall puniſhment; but as for the temporall puniſhment of ſinne, Chriſt left that to us to ſatisfie for by deeds of Penance here, and by Purgatory hereafter*. But this Doctrine is falſe and hereticall. Firſt, It it a *derogation to the full ſatisfaction of Ieſus Chriſt*. He is a perfect Saviour. Secondly, *This makes every man in part his own Saviour*. Thirdly, *This takes away the freeneſſe of forgiveneſſe of ſinnes*. Fourthly, *This takes away all the comfort of afflictions*. For if afflictions be ſatisfactions to Gods vengeance, and part of the temporal curſe due to ſin, where is the comfort of affliction? Fifthly, *What can a poor creature contribute to ſatisfie an infinite God?* All ſatisfaction muſt be *de proprio*, of ſome thing that is our own. And what can we give to God to ſatisfie him, but that which he hath firſt given to us? Beſides *ſatisfaction is a juſt proportionable recompence for an injury*: And what proportion between the action of a *finite creature*, and the wrath of an *infinite God*? And therefore ſatisfaction in a Popiſh ſenſe is abominable; but in a *Catholike Orthodox ſenſe* it is a point of great conſequence. A true penitent ſinner will make ſatisfaction to *God*, to the *Church*, to his *brother*, and to *himſelf*.

Satisfaction to God.

Firſt, *He will make ſatisfaction to God*. Not in a Popiſh ſenſe, Not by tendring up his *Repentance* as a *recompenſation* to the injury offered to the great God by his ſinne; but by *preſenting the Lord Chriſt and his ſatisfaction for an atonement*. And therefore the *Iews in the Old Law* when they had committed a ſin, they were

were to bring a *sacrifice*, and first to confesse their sins over the sacrifice, and then to offer up the sacrifice for a *propitiation*. This *sacrifice was a type of Christ*. He that will procure pardon from God of sinne, must not only mourn for it, confesse it, and turn from it; This is not sufficient to procure pardon; because our *repentance at the best is imperfect, and we must repent for the defects that cleave to our repentance*. But if we would procure pardon, we must *tender up Jesus Christ by faith to make up the breach that sin hath made*. We must repent, but not *trust to our repentance. He that trusteth to his repentance makes an Idol of it, and makes a Christ of it. We must not bottom our selves upon repentance, but upon Christ only*.

Secondly, *He will make satisfaction to Gods Church*. If he hath offended it by any scandalous sinne he will take shame to himself in a publike way of *reparation*. For this *purpose did David write his penitentiall Psalms*, which are *Psalms of Davids satisfaction to Gods Church for the offence he had given to it*. Thus *Solomon* wrote his Book of *Ecclesiastes* to make *recompensation to the Church of God, which he had wronged by his Apostacy*. And I trust (through Gods mercy) to see this Discipline put in execution in *England*. Satisfaction to the Church of God.

Thirdly, *He will make satisfaction to his brother, to his body*, and *to his soul*. Satisfaction to our brother.

First, To his body. *If thou hast wronged thy brother in his good name, which is more precious to him then his life, God will not accept of thy repentance, unlesse thou endeavourest to make up the injury thou hast done to his good name*. Many go to hell for want of practising this. This is no easie duty. For a mans *good name* is like a *white piece of paper*, which when once blotted, can hardly be made *clean again without some remainder of defilement*. 1. To his body in his good name.

So again, if thou hast wronged thy brother in his goods, God will not accept of thy repentance, unlesse thou endeavourest with *Zaccheus* (according to thy ability) to make restitution. This is a lesson for all men, but especially for *Souldiers* to lay to heart. In his goods.

Secondly, He will make *satisfaction to his soul*. If thou hast been a *Morall cause* to make thy brother sin, it is not enough for thee alone to repent, but thou must endeavour not only our 2. To his soul,

of *charity*, but out of *juſtice*, to bring thy brother to repentance alſo. If thou haſt perſwaded a woman to *lewdneſſe*, a man to *drunkennеſſe*, it is thy duty to make them *ſoul-reſtitution*: a Doctrine little preached, and leſſe practiſed; but of abſolute neceſſity, in regard of thy endeavour at leaſt to do it. *For want of this ſoul-ſatisfaction many ſouls miſcarry.*

Satisfaction to himſelf.

Fourthly, *He will make ſatisfaction to himſelf.* If he hath injured *his body* by intemperate eating and drinking, and his *ſoul* by taking too much liberty in things indifferent, he will take a *holy revenge* upon himſelf; of which you ſhall reade, 2 *Cor.*7.11. *Holy revenge is a neceſſary companion of true repentance.* This holy revenge conſiſteth in faſting, and in abſtaining from lawful delights when they prove *ſoul-ſnares.* If thou haſt ſinned by frequenting ſuch and ſuch company, thou muſt be revenged of thy ſelf by wholly abſtaining from their company. If thou haſt ſinned by the abuſe of lawfull games, *&c.* thou muſt wholly renounce them. If by immoderate love of the world, thou muſt be revenged of thy ſelf by a greater meaſure of charity to the poor. Thus Saint *Paul* did *beat down his body, and brought it into ſubjection*, &c. 1 *Cor.*9.27. When *Hilarion* felt his luſts boyling, and his body prone to filthineſſe, he ſaid, *Ego faciam, aſelle, ut non calcitres, I will keep this Aſſe from kicking, by abſtinence.* This part of repentance is little regarded now adaies; though there cannot be true repentance without it. *A true penitent will be revenged of his ſins, as* Cranmer *was of his right hand, which he firſt burnt in the fire* (when he was at the ſtake) *becauſe with that he had ſubſcribed to Popery.* Thus the *Epheſian* converts, *Act.*19.19. *burnt their Books before all men*: and the women that had prided themſelves in their looking-glaſſes, brought them to the building of the Tabernacle, *Exo.*38.8. Thus ought every true penitent to do. Thus much for the fourth link of the golden chain of repentance.

The fifth link, Turning to God by newneſſe of life.

The fifth and laſt link of the golden of repentance, is, *Turning unto God by newneſſe of life.* Man by ſinne turneth his back upon God, and wandreth from God as the Prodigall childe from his father. Now repentance is a *returning back unto God.* And therefore in the Old Teſtament it is expreſſed under this name: It is called a *Turning unto God.* It is not enough to ceaſe from evill,

evil, but we must also do good: As a man cannot go with one leg, nor a bird fly with one wing; no more can any man mount up to heaven by forsaking of sin, if he doth not also labour to turn to God.

And this is the *consummation of repentance*, and the happinesse of it. *Whereas disobedience estrangeth us from God*, who is our *light and life, in whose presence is fulnesse of joy*, &c. *Repentance brings us back again into the love, favour, and friendship of God.* And therefore *Luther* saith well, That *optima & aptissima pœnitentia est nova vita*: which saying, though condemned by Pope *Leo* the tenth, yet certainly it is a most excellent saying: Repentance without *Reformation* is a *deformation*; it is a foundation without a building. *All sorrow, confession, and forsaking of sinne without this turning unto God by holinesse of life, is fruitlesse and unprofitable.*

And thus you have the Golden Chain with all the five links.

Now what remains: but

Use 1. First, That all you that pretend to a right Repentance, be perswaded to examine your selves whether you have this *medicine with the five ingredients, this golden chain with the five links.* There are some that will confesse their sinnes, but it is with dry eyes and hard hearts. Others that will mourn for their sinnes, but not forsake them. Others will forsake some sinnes, but not all. Some forsake sinne outwardly but not inwardly: some forsake sinne, but do not turn to God: some forsake sinne, but do not make restitution. If a childe be born without his legges, or arms, or eyes; we say it is a monster, a deformed childe: Such a monstrous kinde of repentance most people have. Some have a leg of repentance, some have an arm of repentance, but few have the whole childe of repentance. *Herod* had a leg of repentance, he reformed in many things; but his repentance was but a lame repentance. *Balaam* had a kinde of repentance, and so had *Jehu*; but it was but a monster, not the perfect childe of repentance. Examine seriously and let conscience speak: *Hast thou the childe of repentance formed in thee with every limb in truth; though not in perfection?* Say not thou repentest aright unlesse thou hast all the links of this golden chain.

Use 2. Secondly, Labour *to put on this golden chain this day.* It will be an excellent ornament to Lords, Ladies, and Gentlemen. The Lord give you hearts to do it. Repentance is Christs gift, he is at Gods right hand to give it. Sue to him for it, and he will bestow it upon you. And be sure to remember this truth of God: If any one link of this chain be wanting thou canst not be saved. For I am not now preaching of points in difference between us and the Papists; or between Protestant and Protestant; but of those things which all will confesse to be true, *If any one of these ingredients be out of the medicine, this medicine of repentance will do thee no good.* And therefore labour to thy utmost endeavour by prayer and all other means to obtain all five this day. I say, *this day*, for this day *God calls*, and *you call*; *God calls for repentance, and for present repentance*, and for a *compleat repentance*; and you call for mercy for your Armies; for present mercy, and for a compleat mercy: Would you have God hear you, and will not you hear God? Consider whether this be equal: *Would you have God give you a good return of your prayers, and will not you give God a good return of his Word?* The occasion of our meeting this day, is to pray to God, that God would be pleased *to own our Forces*, for we know not how soon they may be engaged; and that God would be pleased to fight our battels, and not to suffer us to miscarry as we have done lately. Now do you think God will regard your prayers this day, if you do not repent this day? *It is not praying, but it is the penitent prayer that prevails with God*: It is in vain to *recruit your Armies*, if you *recruit your sins*: God looks for penitent prayers, humble prayers: Let the Parliament of *England* never forget the 7. of *Joshua* 10, 11, 12. &c. *Get thee up*, saith God to *Joshua*, *why lyest thou on the ground? there is a sin committed, and I will not hear thy prayers till the sin be removed*: Let the Parliament of *England* remember the Battels of the Children of *Israel* against the *Benjamites*; though their cause were never so good, yet notwithstanding because they were Idolaters, and because they did not manage their cause well, therefore God suffered them twice to miscarry: Let the Parliament of *England* never forget the story of the people of *Israel*, 1 *Sam.* 4. that went out and carried the Ark of God with them, and went out to fight against the *Philistims* who were

were the enemies of God, and yet they miſcarried becauſe of their iniquities; And let the Parliament of *England* never forget the 23. of *Deuteronomy* 9. When your Hoſts go forth *to fight againſt your enemies, then keep your ſelves from every evill way*; then, then eſpecially. *A repenting Parliament; a repenting Army; and a repenting people*; what miracles might not they do? The Lord make the Army, the Parliament, and all the People ſuch. *Amen, Amen.*

FINIS.

The Names of the other Works M. *Calamy* hath printed, and ſeverall other Books, all printed and ſold by *Chriſtopher Meredith* at the Crane in *Pauls*-Church-yard, *viz.*

2. *ENglands* Looking-glaſſe, on *Jer.* 18. 7,8,9,10.
3. Gods free mercy to *England*, on *Ezek.* 36.32.
4. Noble mans Pattern, on *Joſh.* 24.15.
5. An Indictment againſt *England*, on *Mat* 12.25.
6. The Door of Truth opened. } In anſwer
7. A juſt and neceſſary Apology. } to M. *Henry Burton.*
8. The great danger of Covenant-refuſing and breaking, on 2 *Tim.*3.3. All by M. *Edmund Calamy.*

D. *Arrowſmiths* Covenant-avenging Sword, on *Levit.*26.25.
D. *Barlow's* Guide to Glory, on *Pſa.*73.34.
M. *Bridges Joabs* Counſell, on 2 *Sam.* 19. 5,6,7,8.
M. *Bodins* Alarm to Warre againſt *Babylon*, *Rev.*18.6.
D. *Burges*, on *Jer.*50.5.
on *Pſa.*76.10.
Two Sermons on *Jer.*4.14.
Examination of 9. Reaſons againſt Biſhops.
M. *Caryls Davids* prayer for *Solomon*, *Pſa.*72. 1,2,3.
M. *Carters Iſracls* peace, on *Judg.* 20. 26, 27,28.
M. *Couants* Woe and Weal, on *Jer.*30.7.
M. *Colcmans* Chriſtians courſe and Complaint, *Jer.*8.20.
The hearts Engagement, on *Jer.*30.11.
Gods unuſuall Anſwer, on *Pſal.*65.5.
Hopes deferred and daſhed, *Job* 11.2.
M. *Ellis* ſole-path, on *Micah* 5.5.
M. *Edes*, Three Sermons, *Epheſ.* 2. 19,20, 21, 22. *Epheſ.* 5. 15, 16. *Pſalm* 37. 35, 36,37.
M. *Gattakers* Thankſ-giving for 88. *Pſalm* 48.7,8.
M. *Goods* publike Spirit, on *Act.*13.36.
M. *Gipps*, on *Pſal.*46 1.
M. *Hardwicks* Difficulty of *Sions* deliverance, *Pſalm* 126. 5,6.
M. *Hicks* Glory and Beauty, on *Iſa.*28.5,6.
The Life and Death of *David*, on *Act.* 13. 3,6.
Advantage of Afflictions, *Hoſ.*5.15.
M. *Hookers* Faithfull Covenanter, *Deuter.* 25. 24,25.
M. *Jenkins* Self-ſeeking diſcovered, on *Phil.* 20,21.
Reformations Remora, on *Hag.* 1.1,2.
Sleeping ſickneſſe, on *Iſa.*29.10.
Buſie Biſhop. } both in anſwer to
The blinde Guide. } *John Goodwin.*
M. *Jeſſop's* Angel no Biſhop of *Epheſus*, *Rev.*21.
M. *Ley's* Fury of Warre, on *Jer.*4.21,22.
Monitor of Mortality, Firſt part on *James* 4. 14. Second part, on *Gen.* 44.3.
Anſwer to M. *Saltmarſh's* Query about the Presbyteriall Government.
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M. *Mockets* Churches Troubles, Several Sermons, on *Gen.* 22. 14.

Covenanters Looking-glaſſe, on *Deut.* 29. 9.

Goſpel Duty and Dignity, on *Matth.* 13.46.

M. *Mewes* ſpoiling of *Jacob* and *Iſrael*, on *Iſa.* 42.24,25.

M. *Newcomens* craft and cruelty of the Churches adverſaries, *Neh.*4.11.

Jeruſalems Watchmen, *Iſa.*62.6,7.

Uſe of diſaſters, *Joſh.*7.10,11.

Againſt Toleration, *Phil.*1.27.

All-ſeeing eye of God, on *Heb.*4.13.

Popes deadly wound by D. *Burges.*

M. *Profits Englands* Impenitency, on *Iſaiah* 9.14.

M. *Rayners Babylons* Earthquake, on *Haggai* 2. 6,7.

M. *Salways* halting ſtigmatized, 1 *Kings* 18.21.

D. *Stantons Rupes Iſraelis*, Deut. 32,31.

Phinehas Zeal, *Pſalm* 106.30.

D. *Smith*, Pſa.107.6.

M. *Thorowgood* Moderation juſtified, *Phi.*4.5.

M. *Udall's* Good of Peace, and Ill of Warre. *Pſa.*29.11.

M. *Wards* God judging among the Gods, *Pſa.*82.1.

Good will of him that dwelt in the buſh.

M. *Woodcocks* Chriſts warning, *Rev.*16.15.

Lex Talionis, 1 Sam.2.30.

Joſeph paralleled, *Gen.*49,23,24.

M. *Whittaker* Chriſt the Settlement, on *Haggai* 2.7,

D. *Wilkinſons Babylons* ruine, on *Zech.* 1. 18, 19.20,21.

Gainfull Coſt, 1 *Chron.*21,24.

Miranda ſtupenda, Num.23.23.